

RELIGIOUS PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, SEPTEMBER 3 1870.

VOL. VIII.—NO. 24

Literary Department

The Battle and Other Poems.

The author of this volume, Thomas Clarke, was, no doubt, inspired from a high source, for the many predictions he made, have been, or are about to be, realized. It is possible that

"Great experience may attain
To something of prophetic strain,"
which rendered it easy for his mind to catch glimpses of coming events.

"The Ode for the New Year, 1838," was printed in the *Springfield (Ill.) Journal*, on January 1st of that year; it is given in this book. It will be seen at a glance, that the prophecy it contains has been verified to the letter.

"The Ode for the New Year, 1852," published in the *Union Herald*, of Springfield (Ill.), contains a prophecy respecting Great Britain, which is even now on the eve of accomplishment; and which the present generation will doubtless see fulfilled.

His "Fugitive," inscribed to Owen Lovjoy, is indeed beautiful, and in which the reader can see the tender nature of the poet manifest.

Dark and drear was the night, saving when the red moon
Peeped at times through huge masses of laboring clouds;
But such moments were brief, for the heavens were soon
Enveloped once more in funeral shrouds.

And now from the regions around the black South
Where night's gloomy cup ran darkly was
Streams of lightning in rapid succession burst forth,
And hallow the far distant thunder clouds grow.

But quick and more quick, gleams the lightning's
Red flash;
And near and more near peals the thunder's loud
And hark! 'tis the thunder's terrible crash,
And earth heaves and trembles from mountain to shore.

As troubled my eye swept along the wild sky,
Wrought to madness extreme by the element's
strife,
Midst the hoarse peals of thunder I heard a weak
cry,
As of one who lamented the sorrows of life.

'Twas a poor son of Africa, friendless, forlorn;
The salt tears about his dark cheek bedimmed;
His looks to despair from the bare head were torn;
And the ground all around with stones drenched;
locks was strewn.

And he cried, "Oh, ye heavens! envelop in flame
Ye clouds that your torments pour down on my
head!
Rage on in your fury! Your pity I claim:
Let me here by your grace find my last earthly bed.

For weary my feet have all night pined the street;
And though hard is the breast of the storm to be
bored,
No kind hand is to me, I can find no retreat,
To soothe the sad soul of poor Zambri's fate.

Behold! how these white men in dwellings of
pride,
On their soft, downy beds, sleep secure from the
rain;
While I, the poor stranger, outside must shiver,
In hunger and pain; seeking cold out in vain.

Some feast in their halls, and some revel and sing;
Some dance to the music of timbrel and drum;
While I, me, wretched, their horse on memory's
wing,
Their joy brings a sting while I think of my home.

In those sweet days of yore, when on Africa's shore,
I danced on the green with the young and the gay;
Oh then I was blest—I shall be so no more!
Oh, then I was free and as happy as they.

No wretched and poor have been sprung from my
door,
Nor left to lament in the storm and the cold.
They have slept on the very spot now on my floor;
For their feet I have told the best bed of my fold.

"May the curse of the blighted—!" "Oh, hold!"
I exclaimed,
"Son of Africa, curse not the land of the free;
We may well feel ashamed that, though Freedom's
proclamation
For all citizens, here pity alone is for thee."

I stretched out my hand—no poor African smiled;
Midst the tears he kissed it with grateful delight;
From the storm raging wild, in Africa's child,
I will find thee a shelter and a place to-night!"

Midst the torrents of rain and the tempest's wild
cry,
We arrived at a door dark to men and to beasts;
Where a refuge is sought—'tis the refuge of the poor;
And where the fugitive welcome is given.

It is this, OWEN LOVJOY! and thine are the deeds,
Thou alone of the throng I invoke to my song,
Which woe to thy name, through all time that suc-
ceeds,
On the bright wings of fame shall be wafted along.

Yes, wafted on high, honored Lincoln, with thine,
The great of thine in that glory bright and
shining,
Shall restore a lost race to humanity's light.

Behold! this poor African blessed by your care,
Falls prone in the dust to the Being unknown;
And for you, in the fervor of true grateful prayer,
Invokes all the blessings that flow from his throne.

He exclaims: "Thou Great Spirit that rulest the high
heavens,
When thou shalt see the earth, and the sea, and the
sky,
In thy mercy, spare those who thy mercy perform."

Maternity.
A popular treatise for young wives and moth-
ers.
By J. R. VANDER, M. D.
Price—\$3.25; postage, 24 cents. For sale at
this office.

Salem Witchcraft.

THE LAST OF PARRIS.

Continued from last week.

Parris' paragon soon went to ruin, as did some of the dwellings of the "falling leaves," who learned and practiced certain things in his house which he afterward pronounced to be arts of Satan, and declared to have been pursued without his knowledge and with the cognizance of only his rants (John and Tibba, the Indian and the negro). Barn, and well, and garden, disappeared in a sorry tract of rough ground, and the dwelling became a mere handful of broken bricks.

The narrative of the pastor's struggle and devices to retain his pulpit is very interesting; but they are not related to our object here; and all we need to say is, that three sons and sons-in-law of Mrs. Nurse measured their strength against him, and, without having said an intemperate or superfluous word, or served from the strictest rules of congregational action, sent him out of the parish. He finally opined that "evil angels" had been permitted to tempt him and his conductors on either hand; he admitted that some mistakes had been made; and, said he, "I do humbly own this day, before the Lord and his people, that God has been righteously spitting in my face; and I desire to lie low under all this reproach," etc.; but the remonstrance could not again be under his ministry, and his brethren in the province did not pretend to expel him altogether. He buried his wife—against whom no record remains—and departed with his children, the eldest of whom, the playfellow of the "fifted" children, he had sent away before she had taken harm in the "circle." He drifted from one small outlying congregation to another, neglected and poor, restless and untamed, though marvellous, till he died in 1720.

Mr. Noyes died somewhat earlier. He is believed to have undergone much change, as to either his views or his temper. He was a kind-hearted and amiable man when nothing came in the way; but he could hold no terms with Satan; and in this he isolated to the last that he was right.

Cotton Mather was the survivor of the other two. He died in 1728; and he was a busy agent after that last batch of exorcism. He trusted to his merits and the genius he exhibited under that onslaught of Satan, to raise him to the highest post of clerical power in the Province, and to make him—what we desired above all else—President of Harvard University. Mr. Upham presents us with a remarkable relation written by the unhappy man, so simple and ingenuous that it is scarcely possible to read it gravely; but the reader is not the less sensible of his misery.

The argument is a sort of remonstrance with God on the recompense his services have met with. He has been expected to save the world, and the world does not regard him; the negroes (who could believe the statement) are named Cotton Mather in contempt of him; the wise and the unwise despise him; in every company he is avoided and left alone; the female sex, and they speak barely of him; his relations present us with a remonstrance that he may truly say, "I am a brother to dragons;" the Government, and it heaps indignation upon him; the University, and if he were a blockhead, it could not treat him worse than it does.

He is to serve all whom he can aid, and nobody ever does anything for him; he is to serve all to whom he can be helpful and happy; and yet he is the most afflicted minister in the country; and many consider his afflictions to be so many misadventures, and his sufferings in proportion to his sins. There was no popularity or power for him from the hour when he stood to see his brother Burroughs pass to death on the Hill. Henceforth he was to have no surprise at his own sufferings; but he sat into deeper mortification and more childlike peevishness to the end.

"ONE OF THE AFFLICTED"—HIS CONFESSIONS.
Of only one of the class of express accusers—of the "fifted"—will we speak; but not because she was the only one reclaimed. One bewildered child we have described as remonstrating with her mother, and others married as they would hardly have done, if they had been among the "prodigals."

Ann Putnam's case remains the most prominent, and the most pathetic. She was twelve years old when the "circle" at Mr. Parris' was formed. She had no check from her parents, but much countenance and encouragement from her morbidly-disposed mother. She has the bad distinction of having been the last of the witnesses to declare a "vision" against a suspected person; but, on the other hand, she has the honor, such as it is, of having striven to humble herself before the memory of a victim. When she was nineteen, her father died, and her mother followed within a fortnight, leaving the poor girl, in bad health and with scanty means, to take care of a family of children so large that there were eight, if not more, dependent on her. No doubt she was sick, and she did what she could; but she died worn out at the age of thirty-six. Ten years before that date she made her peace with the church and society by offering a public confession in the meeting house. In order to show what it was that the accusers did admit we must make room for Ann Putnam's confession.

"I desire to be humbled before God for that mad and humbling providence that befel my father's family in the year about '93; that I, then being in my childhood, should, by such a providence of God, be made the instrument for accusing several persons of a grievous crime, whereby their lives were taken away from them, whom now I have just grounds and good reason to believe they were innocent persons

and that it was a great delusion of Satan that deceived me in that sad time, whereby I justly fear that I have been instrumental with others, though ignorantly and unwittingly, to bring upon myself and this land the guilt of innocent blood; though what was said and done by me against any person, I can truly and uprightly say, before God and man, I did it not out of anger, malice, or ill-will to any person, but I had no such thing against one of them; but what I did was ignorantly, being deluded by Satan. And particularly, as I was a chief instrument of accusing Godewife Nurse and her two sisters, I desire to lie in the dust, and to be humbled for it, in that was a cause, with others, of so sad a calamity to them and their families; for which cause I desire to lie in the dust and earnestly beg forgiveness of God, and from all those unto whom I have given just cause of sorrow and offence, whose relations were taken away or accused.

(Signed) Ann Putnam.
"This confession was read before the congregation, together with her relation, August, 25, 1706; and she acknowledged it."
J. GREEN, Pastor. (Vol. II, p. 310)

THE TRANSITION.

The most agreeable picture ever afforded by this remarkable community is that which our eyes rest upon at the close of the story. One of the church men had refused to help send Mr. Parris away, on the ground that the village had had four pastors, and had gone through worse strifes with every one, but he saw a change of scene on the advent of the fifth.

The Rev. Joseph Green was precisely the man for the place and occasion. He was young—only two and twenty—and full of hope and cheerfulness, while sobered by the trials of the time. He had a wife and infant, and some private property, so that he could at once plant down a happy home among his people, without any injurious dependence on them. While exemplary in clerical duty, he encouraged an opposite tone of mind to that which had prevailed—he put all devils out of sight, promoted pigeon shooting and fishing, and bewled the young men in looking after hostile Indians. Instead of being jealous of the upspring of new churches, he went to lay the foundations, and invited the new brethren to his home. He promoted the claims of the sufferers impoverished by the recent social convulsion; he desired to bury no past delinquency, but ill-dissemination; and by his hospitality he infused a cheerful and almighty spirit into his stricken people. The very business of "seating" the congregation was so managed under his ministry that members of the sinning and suffering families—members not in direct antagonism—were brought together for prayer, singing, and Sabbath-school, forgiving and forgetting as far as possible. Thus did this excellent pastor cast a new scene of peace and good-will, which grew brighter for eighteen years, when he died at the age of forty.

At the earliest moment that was prudent, he induced the church to cancel the excommunication of R. H. Green Nurse and G. C. Grey. It was ten years before the good and haughty mother church in Salem would do this part; but Mr. Green had the satisfaction of seeing that record also cleansed of its foul stains three years before his death.

Judge Sewall had before made his penitential acknowledgment of proud error in full assembly, and had resumed his seat on the bench amid the forgiveness and respect of society; Chief Justice Boughton had retired from the courts in obdurate rage at his conflict with Satan, having been cut short; the physicians hoped they should have no more patients "under the evil hand," to make them look foolish and feel helpless; and the tragedy was over.

There were doubtless secret tears and groans, and indignant removal of the bones of the murdered from our cast graves; and as a reaction of painful rage from those of record, and much stilling of any conversation which could grow into tradition.

The tragedy was, no doubt, the central interest of the society, families, and individuals throughout the Province for the life of one generation. Then, as silence had been kept in the homes as well as at church and market, the next generation entered upon life almost unconscious of the ghastly distinction which would attach to Massachusetts in general, and Salem in particular, as the scene of the Delusion and the Tragedy which showed the New World to be in essential no way less than the Old.

How strikingly the story of that year 1692 was buried in silence is shown by a remark of Mr. Upham's—that it has too common for the Witch Tragedy to be made a jest, or at least to be spoken of with levity. We can have no doubt that his labors have put an end to this. It is inconceivable that there can ever again be heard on the subject of Witchcraft in Salem.

But this remark of our author brings us at once to our own country, time, and experience. It suggests the question whether the lesson afforded by this singular perfect piece of history is more or less appropriate to our own day and generation.

THE FETTERED THOUGHT THEN AND NOW.

We have already observed that at the date of these events, the only possible explanation of the phenomena presented was the fettered soul; which had in all ages been recurring to as a matter of course.

In heathen times it was a god, goddess, or nymph who gave knowledge, or power, or gifts of healing, or prophecy, to men. In Christian times it was angel, or devil, or spirit of the dead; and the confusion was in full force over all Christendom when the Puritan immigrants settled in New England.

The celebrated sermon of the Rev. Mr. Lawson, in the work before us, discloses the elaborate doctrine held by the class of men who were supposed to know best in regard to the powers given by Satan to his agents, and the evils with which he afflicted his victims; and there was not only no reason why the pastor's hearers should question his interpretations, but no possibility that they should supply any of a different kind. The accused themselves, while unable to admit or conceive that they were inspired by Satan, could propose no explanation but that the acts were done by "some bad spirit."

And such has been the fetid tendency to this hour, through all the advance that has been made in science, and in the arts of observation and of reasoning.

The fetid tendency of ascribing one's own consciousness to external objects, as when the dog takes a watch to be alive because it ticks, and when the savage thinks his god is angry because it thunders, and when the Puritan catchmen cries out to his sister that Satan has set a witch to strangle her—that constant tendency to explain everything by the facts, the feelings, and the experience of the individual, to treat the Salem Tragedy as a just, or at least a tone of superiority in compassion for the agents in that diabolical drama.

Ours is the generation which has seen the spread of Spiritualism in Europe and America, a phenomena which deprives us of all right to treat the Salem Tragedy as a just, or at least a tone of superiority in compassion for the agents in that diabolical drama.

Mr. Parris remarked, in 1692, that of old, witches were only ignorant old women; whereas, in his day, they had come to be persons of knowledge, boldness, and devotion who had been drawn into that delusion, and in our day, we hear remarks on the superior refinement of Spirit intercourse, in comparison with the witch doings at Salem; but the cases are essentially the same. In all, some peculiar and inexplicable appearances occur, and are, as a matter of course, wholly unaccountable to the common mind, and to spiritual agency. We may believe that we could never act as the citizens of Salem acted in their superstition and their fear; and this may be true; but the course of speculation, in "spiritual circles," very much the same as in Mr. Parris' parlor.

And how much less excuse there is for our generation than for his! We are very far yet from being able to explain the well-known and undisputed facts which occur from time to time, in all countries where men abide and can give an account of themselves; such facts as the phenomena of natural somnambulism, of double consciousness, of suspended animation, of clairvoyance, of telepathy, and the converse—of a wide range of intellectual and instinctive operations bearing the character of marvels to such as can not wait for the solution. We are still far from being able to explain such mysteries, in the only true sense of the word explaining—able to refer the facts to their natural causes to which they belong; but we have an incalculable advantage over the people of former centuries in knowing that for all proved facts there is a natural cause; that every cause to which proved facts within our cognizance are related is destined to become known by the power of science; and that we have learned in what direction to search for it, and have set out on the quest.

None of us can over even the remotest conjecture as to what the law of the common action of what we call mind and body may be. If we could, the discovery would have been made long ago. But instead of necessarily assuming, as the people of Salem did, that what they witnessed was the operation of spiritual upon human beings, we have, as our field of observation and study, a region unmeasured by them—the brain as an organized part of the human frame, a more secret, and more marvelous than our forefathers attributed to the whole body.

TO BE CONTINUED.

Letter from Dr. Allen, Magnetic Healer.

BROTHER JONES—I have taken up my pen to write you on business connected with the interest of the JOURNAL, but will take the liberty first to allude to another subject in which you are interested, namely, the labors of E. W. Wilson, a "Professional Business" having called me to Dixon, La. County, this state, it was my good fortune to have enough spare time to attend and listen to the able and convincing lectures to appreciative audiences, delivered there by Brother Wilson; and I also took the needed time to attend his lecture. The time thus devoted was probably spent. Truth, logic and facts were his potent weapons. He lavished details of the matters stated as facts, if they were thought to be untrue; and I listened to his logic if I was skeptical; and exposure of the error of what he asserted as true, if they were not so stated by him. His lecture being lucid, and generally interesting, little was the dissent expressed, and that little manifested was at once overborne by new and accumulated facts presented, and yet clearer arguments addressed by Mr. Wilson.

His readings and facts in his manner were very clearly stated, and generally admitted as truthful by those who had personal knowledge of the scenes and former life of the persons described.

Did not his able and favorable testimony tend to forbid a recommendation from me, comparatively a private citizen, I would say to the portion of the liberal community that has never attended and listened to the lectures of Mr. Wilson, let him to your locality, and though it should cause you a little individual pecuniary sacrifice, it will richly repay in intellectual awakening and knowledge gained. God bless Brother Wilson, and his cause. In this way, and in this manner, in the advocacy of the heavenly cause in which he now labors, is the prayer of his friend,
Geneseo, Ill.

Written for the Religious Philosophical Journal.

"The American Association."

By Dr. J. K. Bailey.

Brother Henry T. Child, M. D., Secretary of this association, in a late number of the JOURNAL, among other things, says:
"The plan of representing state societies has been rejected by many, and we are inclined to think it not as good as the old plan of local representation, because it is not based upon the number of Spiritists, but on the number of people, or the representation in Congress."

But this is not the reason the association is sick; neither is it from the attack of those who are opposed to organization on.

Does Brother Child remember that section 2 of article VII, provided that, "As soon as the necessary data can be compiled, the representation of the several states, shall be based upon a ratio of membership; and it shall be the duty of the Board of Trustees of this association, to obtain such basis, and fix the ratio of representation thereon, as soon as practicable?"

This provision fixes the basis of representation upon the "number of Spiritists," instead of the "number of people, or the representation in Congress," just to show as the "Board of Trustees" shall do the "duty" assigned to it by said section. How could this be bettered by any change of the articles? To go back to representation from local societies, would not be any more equalizing, in this respect, while it would open the door to the "sharp practice" and "wire pulling," portrayed in my former article. Indeed, one of the great difficulties is in the fact of "wire pulling,"—private and clique scheming and planning,—the thrusting upon the convention, systems and articles, or amendments that have not been properly discussed, as should obtain through the press, previous to the meetings. I hope the next convention will not commit the blunders of returning to a system, which permits the section of the country, where the meeting is held, to completely control its action.

You are right, friend Child's, in the assumption that a cause lies in the "way of confidence," etc. And, indeed, this is the great trouble. Let something be done to re-establish confidence.

The article of Brother Warren Chase, in BAXTER or LIGHT of 30th ult., which is endorsed by the editor, is not of a hopeful kind, nor is it calculated to inspire confidence. It seems to me poor judgment, that the statement that the convention have been "made up of many of the traveling lecturers and mediums, who could in some way make their expenses, and who represented states and localities where they did not reside, and who, however honest, and who were, have had no practical talent for the high duties necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," etc.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and who, as he helped to make up the convention, often as delegate from state, in which he did not have a legal residence. He has been a member of most of the committees on organization—articles of association and revision thereof; and having the prefix "Hon." attached to his name, for the reason indicated in "The Life-line of the Love One,"—it is fairly presumable that he has legislative talent. If this talent has not had large influence in the conventions which have determined the present status of the Am. Association, then I have not been able to correctly judge. For one, I do not believe that the class of non-practical and untalented, have had scarcely any—much less, a preponderating influence, in the action of the conventions.

There are, perhaps, many causes of present supineness and distrust. Chief among them, is the lack of confidence set forth by Brother Child's. That lack of confidence is the result of several causes. The most serious of these, are the wire pulling tendencies above mentioned; selfish and personal jealousy, prying into prominent positions, men who care more for self than the cause; and the disposition to be practical, to tear down whatever does not just please, and more especially, to tear down the sources that the great "I" patronize.

Many others might be enumerated, but enough of the retrospective.

The great question should be how to make the Association an open, successful and most efficient.

Let the dead past bury its dead; and let the determined, unselfishly influenced men and women go to the Richmond Convention, as by their side, then and there, as the most successful individuals that the American Association is not dead, not dying; that it needs no absorption of it, or Spiritualism by Christian, Liberal, or any heterogeneous combination.

Let any reasonable and just means be used; any good and practical action be taken, that will insure harmony and confidence.

If the resignation of the present Board of Trustees and officers will assist in this work, surely none are so selfish or stubborn as to decline to resign.

Let open counsel and discussion prevail, and all earnestly and industriously apply themselves to the work with renewed vigor, and have no fears but that success will be certain, and the results glorious.

Let prejudices and personal ill-will should be left at a distance, and each should resolve to work with all who will work for practical good.
August 24th, 1870.

Dr. Wm. Persons is yet at the Adams House treating the sick with his moral success. His reputation as a healer stands high.

SEPTEMBER 3, 1870

Brother A. B. Whiting continues to draw large houses at Music Hall, Crosby's Opera House. He is one of our ablest and best speakers, and always has something new and original and intensely interesting to say.

Written for the Religio-Philosophical Journal.

THE MORMONS.

What shall we do with them?

BY D. W. HULL.

This inquiry meets us at every turn, and on every street corner; as if the Mormons were our wards, and somehow or other depending on us for help. But this is not what is meant by the question. We really want to know how we shall punish them, or what we shall make them do, for we have really come to the conclusion that we must do their thinking for them, that is, to dictate to them morals, and make them do them, or to be more plain, we'll study up the mischief and make them do the dirty work.

In answer to the above inquiry, I have always replied that "we will mind our own business, and not be meddling with somebody else's as much."

"Oh," answer these pious inquirers, "we can not receive them into our confederacy with their polygamy!"

Just wait till they ask to be taken in. It is the disposition of nearly ten out of every eleven church members to be very much concerned about their neighbor's affairs. "Neighbor Smith and his wife quarrel." "Sister Jones is a lonely old husband." "Mr. Brown works on Sundays."

Although it is very easy to see small notes in their neighbor's eyes, you can't see them worse than the beam which unfortunately obscures their vision.

"The Mormons are going to be troublesome," and something must be done, but how is it to be done? Why, lecture, of course, as we are to enforce the laws. Yes, yes, that's it, and when you have done with that, you'll be wanting to annex Heaven as a state, and if the Almighty has some peculiarities which you don't like, why, be sure to have 'em, will you? Again be tormented with the question, "what are we going to do with the upper world?"

We certainly would not be willing to take in a country which gave to its rulers thirty-two women! See Num. 31: 40. That the Almighty has become a ward of the churches, imposed upon by every little dirty-boddy he meets, is evident from the fact that they are calling upon the government to establish an inquisition to average the insults heaped upon their baby God! For if they thought him capable of taking care of himself, they would not complain so much nervousness, as if they thought he might step out of his house, and the cars run over him, fall into the well barrel and drown himself, or meet with some other accident. In any event, their God savors more of the finite, and is scarcely worth a sane man's attention.

There is not a house of ill fame, nor even a prostitute in the City of Salt Lake. All the families in the people have out-grown the church people, till they all their Bibles; but no more. Hence they are better Bible Christians than we are, and what is strange for the Latter-day Saints, they live in peace and harmony with each other, and would live at peace with the rest of the world, if we only would mind our own affairs and let them alone.

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Talk about bad women—you never have any, where there are no bad men. I. When such men as Elder Lamb, late of Columbia City, Ind., establish his consanguineous parish at the expense of the character of the victims whom he has seduced, but the church, although they may have the little Lamb in their midst, they do not care to disgrace the unfortunate wife. Verily, I had rather be among the goats than the sheep.

While these unfortunate girls are being sold from society to houses of ill fame, their mothers being open to them, to support their unbecoming offspring, Elder Lamb still has the privilege of the world, sent forth by the church to steal virtue, debase and corrupt the Government concerning Mormons.

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Literary Notices.

MATERNITY: A Popular Treatise for Young Wives and Mothers. By T. B. Verdi, A. M., M. D. 1 vol. 12 mo., 450 pages; bound, leather, \$2.50; cloth, \$1.50. New York: J. B. Ford & Co., Publishers, 39 Park Row.

We have received through S. C. G. L. & Co., 117 and 119 State Street, Chicago, this valuable book.

Dr. Verdi, the author of this admirable and complete little work, is a physician of the Homeopathic School in Washington, D. C., where he has been well known for years as an unusually successful practitioner, being employed largely among the most intelligent and influential of those who read permanently, or make brief official sojourns in that peculiar climate. He has such testimonials of reliability as are afforded by diplomas from foreign and American Schools of Medical Institutions, membership of prominent medical and scientific associations, and best of all, many years of successful practice in his profession.

His book is written with delicate sympathy and subjects which are constantly troubling young wives and young mothers to seek oral advice and information from their physicians.

Briefly, the book treats of: Frequency, its symptoms, its causes, and its effects; Infants, and the daily care of them from the very moment of birth; Children's Diseases, their prevention and detailed medical treatment; Accidents; and, lastly, the antidotes to Medicines, the preparation and administration; the physical and moral training of boys and girls; Marriage; General Suggestions to Parents.

Truly, the book is a treasure to have a large sale, for the information contained in it is most valuable to all heads of families; it is information which must be had, either in conversation with physicians or from such a well written and evidently the preferable mode of learning for a delicate and sensitive woman. Plain and intelligible, but without offense to the most fastidious taste, the style of this book must commend it to careful perusal.

It does not attempt to supersede the physician, but to help him in his task; to make clear many things which he most unwillingly has to explain to his patients; to suggest help and remedies for many minor pains and troubles of the mother, before and after the birth of her child, and of the infant and growing child; as well as with explicit directions for the treatment of all the troubles and diseases of childhood.

We might write a column review, and still not do the book justice. In fact, this volume on Maternity is an invaluable book, the worth of which is not to be measured with money.

GOOD HEALTH. Boston.—Alexander Moore, Publisher.

We are in receipt of the September number of this admirable little magazine. It has received more and higher recommendations from the press than any other work of the kind in the world.

The Atlantic Monthly, for September, is a very readable number of this most excellent magazine.

We mention as among the most interesting articles: Charles Albert Fichter, by Kate Field; Music a Means of Culture, by John S. Dwight; A Remembrance of Boston; A Day with the Shovel Makers.

A New Book. Letters to Elder Miller, Grant, being a review of his book against Spiritualism. By Moses Hall.

To those who know of the versatility of this author, it is not surprising to learn that he is taking on an opponent, nor a word need be said. For the benefit of others, it may be well to say that this book is the grandest combination of argument and logic yet brought to bear against an opponent of Spiritualism. Elder Grant, and more especially his "The Millia Major," and "Waddy the Fat Boy." First Clark Mallico, this afternoon, commencing at 7 o'clock. It has received premium and the full approval of the principal journals, and of all those who have used them.

"Egar," a beautiful statue, representing Hagar as she appeared in the wilderness, by Miss Edmonds Lewis the younger and gifted colored sculptor, of Rome, Italy. Commencing Monday, August 22nd. On exhibition from 8 a. m. to 8 p. m. Admission 25 cents; children 15 cts.

CROSBY'S MUSIC HALL. Monday evening, August 23rd, 1870. Free private lectures to gentlemen, on "The Origin of Life," etc., by Dr. Payne, Anthropological Author.

NEW BOOK! entitled "FRESH EGGS AND YELLOW BUTTER." This work is an exhaustive treatise on these subjects, and shows how to keep eggs fresh for a year at an expense of less than one half cent per dozen!

There are two egg seasons each year: first, April and May; second, from middle of July to middle of September, when eggs can be purchased from 10 to 15 cents per dozen, and if preserved until winter, they can be sold from 30 to 35 cents per dozen. The processes are simple and profitable. Over three hundred to exceed six eggs already preserved this season by persons who tested Dr. E's processes last year.

Rancid Butter, (which can be bought for less than one-half the price of good butter), may be restored to a perfectly sweet condition. White and streaked butter made to imitate the good June butter; and an Improved Butter Preserver, for keeping new butter in a sweet state.

Marooned Old Mariner's reduced class and suitable for all purposes. This book also contains many other new and valuable facts, with full directions, so that any one can prepare and use them, being the result of fifteen years' research and experience by a practical chemist. This invaluable work should be in the hands of every grocer, produce-dealer, druggist, farmer, manufacturer, and others who may wish to engage in a profitable business.

For further particulars, send for Descriptive Circular. Sent free. Address: Dr. W. C. Brunton, Author and Publisher, 145 LaSalle St. Chicago.

TO BEE-KEEPERS.

A NEW BOOK on the subject of Bee-Keeping, called the **SECRETS OF BEE-KEEPING**. It is got up by 127 very condensed and cheap form, to meet the wants of Bee-keepers in every department of practical science. It contains more practical information, and treats upon subjects than any other book of its kind yet published, and is embellished with numerous cuts and engravings, and is a most valuable work. Terms \$2 a year, with liberal discounts to clubs. Published by Charles J. Peterson, 300 Chestnut street, Philadelphia.

On Tuesday and Wednesday, August 30th and 31st, and Thursday and Friday, September 1st and 2nd, at Clinton, Ill., or at St. Louis, Mo., four lectures. This will be our last visit in Southern Illinois this year. Three lectures will be in the evening, at early candle light.

On Saturday evening and Sunday at half past ten, A. M. and half past two, P. M.—three lectures in Dixon, Ill., September 3rd and 4th.

On Monday and Tuesday evenings, September 5th and 6th, in the Universalist Church, Morrison, White County, Ill.

On Saturdays, Sundays and Mondays, September 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and October 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and November 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and December 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and January 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and February 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 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<p>of various irregularities of taxation, signs of management different attitudes, and considerable local political features. War to the Poles declared by an official the world office and "series" Agents furnished in September 1941.</p>	<p>Side press news 1941</p>
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Religio-Philosophical Journal

R. M. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.
Office, 187 & 189 South Clark Street,
RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.
CHICAGO, SEPTEMBER 10, 1870.

TERMS OF THE
Religio-Philosophical Journal.
\$3.00 per year, \$1.00—6 months, \$1.00—4 mos.
Fifty Cents for Three Months on trial
TO NEW SUBSCRIBERS.

In making remittances for subscriptions, always procure a check on New York, or Post-Office Order, if possible. Where neither of these can be procured, send the money, but always in a registered letter. The registration fee has been reduced to fifteen cents, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. All Postmasters are obliged to register letters when requested to do so.

All subscriptions remaining unpaid more than six months, will be charged at the rate of \$1.00 per month.

PAYERS are forwarded an explicit order is received by the Publisher for their disbursement, and until payment of all arrears is made, no further order will be sent. No names are to be published in the Journal without the first payment in advance.

SUBSCRIBERS are particularly requested to note the date of their subscription, and to forward their remittance for the ensuing year, with or without further reminder from this office.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office—whether directed to his name or another's, will be held responsible for its contents.

2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount.

3. The courts have decided that it is illegal to take newspapers and periodicals from the post-office, or removing and leaving them uncollected for, in cases of evidence of insurrectional fraud.

4. Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 10th, 1870, it will be mailed, "Smith J.—Dec. 10—07." The same rule applies to all other subscribers.

5. If he has only paid to Dec. 10th, 1869, it will state that Smith J.—Dec. 10—69, or perhaps, in some cases, thirty-two figures for the year, as 70 for 1870, or 69 for 1869.

6. Those sending money to this office for the JOURNAL, should be careful to state whether it is a renewal, or a new subscription, and print all proper names plainly.

7. All letters and communications should be addressed to R. M. JONES, 187 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

8. A Search After God.

NUMBER FIVE.

The God of the Orthodox—How Crystallized—How the worship of Him—The Hindu God—The views of the poet.

In our previous articles, we showed the antagonism that prevailed throughout the world, and the apparent evil result thereof, and wondered if there was any one who could bring it to an end, who would claim the honor of organizing those forces that produced them. The various ministers of the gospel, who entertain the idea that there is a God, founded their belief in divine revelation. Their ideas have no foundation in fact or philosophy, but they have crystallized a being whom they have had the audacity to locate in a golden-paved heaven, sitting on a throne, and dressed in fine attire, while around him are collected the members of the various orthodox churches, singing his praise. The God of the churches is one, made up entirely of the accounts given in Genesis, the declarations of Jesus and other distinguished characters of that "book of books." Not one of those who talk so learnedly in reference to him, ever saw him, and the fact is, they know no more of the true character of the being they adore, than a Goyzo Negro does of the higher mathematics. The Bible, then, contains, as I wrote, a disconcerting type of the God that the churches worship, for in the sentiment expressed, his character is fully delineated.

In the formation of this earth, in the structure of the starry regions, in the construction of worlds and system of worlds, all of which he made in six days (if the account be true) he exhibited power, hence, straightway the churches ascribed to him all power. In the various works around us, in the order, regularity and mathematical precision manifested in the revolution of the planets, and in the beauty of nature, a manifestation of wisdom was seen, hence, to his all power, was added omniscience! In fact, the God of the orthodoxy is only a crystallized being—crystallized from the sayings of those who lived in the misty past. The Bible declares that "he is an angry God," that he visits the iniquities of the parents on the third and fourth generation; that he sent forth a lying spirit that King Ahab might be destroyed; that he is a "man of war," that he is "furious," that his "sword is filled with blood." In Ex. 32:27, it is stated that God said, "Put every man his sword to his side, and go in and out, from gate to gate, throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor."

In accordance with that fabled, blood-thirsty, ungodly, and unkind order of God, over three thousand human beings were murdered. In Deut. 32:22, it is said that God's anger burns to the "lowest hell."

The orthodox God, in his make-up, resembles a dress composed of different colors, each representing a peculiar trait of character, only in the formation thereof, that which represents his fabled traits of disposition, are omitted altogether. The different divines will tell you that he is omnipotent, omniscient, infinitely beneficent, slow to anger, and loveth all humanity! They form their conceptions of Deity from the Bible, yet omit their crystallization process, all his low, mean, dirty, contemptible, cruel, foolish, mischievous and malicious traits of character. Forming their God in this manner, he should truthfully represent that in which his true nature is disconcertingly. But does he? No! To-day the orthodox God is only half-crystallized—only half-finished. When fully com-

pleted, when his organic life shall stand forth boldly, in presenting the Bible in all its hideous aspects, he will hold in his arms the mingled remains of those he ordered murdered, while his countenance will glisten with that anger and revenge, that distinguished the dying gladiator, who, when defeated by his antagonist, cursed every body, and died! The God of the Bible, then, only half completed, is even hideous now, and when finished, when thoroughly crystallized, he will look worse than the hideous reptile, which lives in its own filth, and eats its own young. You can not picture to yourself a worse being than the orthodox God will be, when fully completed, and in working order. A myth now, a myth then, a myth all the time, he will only exist as man pictures him! Luther boldly said:

"God is a blank sheet, on which nothing can be found—save what man has written."

The orthodox God, then, according to his theory, is foreshadowed in the Bible, and his true character must be learned therefrom.

One half of the world to-day are worshipping crystallized Gods, bowing before images that have no existence, only in the imagination. We would rather be a Hindu, bending the knee in reverence, before a brazen image that represents Brahm, than prostrate ourselves before the orthodox God crystallized from the various books of the Bible. Brahm is crystallized from the writings of those (quell intelligent, and the attributes he possesses are far in advance of those of the orthodox God. He is regarded as the author of all humanity, and that when having performed their allotted cycle, their spirits are re-absorbed by him; and thus between him and his creation, there is a ceaseless rebirth and flow.

The worship of the Hindu is sincere. He does not fear the object before whom he bows, but loves him, for he regards him as a kind benefactor and preserver.

The character of any class of people can be determined from the nature of their crystallized God. In that object is aggregated what they desire to have true, and the same is manifested in various ways. As you can study the peculiar characteristics of an author from the book he has written, so you can, by closely observing the crystallized God of any denomination, determine the peculiar traits of its adherents.

In Brahm, we find a representation of tender love and paternal care, in the thought that when each one performs his allotted cycle on earth, he is re-absorbed by him, dwells in him, partakes of his emotions, and becomes, as it were, a part of him. "This indicates benevolence. To-day in India the people are true to the character they have given their God; and accordingly you will find more true charity manifested there than in all the world besides. In the crystallized God of the orthodoxy, we find that his works have proved a perfect failure, and that one of the objects of his own creation has succeeded in blinding him, and overthrowing them.

Success indicates strength; a failure, weakness. A victory indicates bravery; a defeat, cowardice; hence, God is not only weak, but is also coward; for did he have success in the creation of man, and was he victorious when contending with Satan in the Garden of Eden? Being weak, he should not be crystallized as being all powerful; being a coward, he should be so represented in that grand making-up process of the various Orthodox Churches.

Having vent forth a lying spirit, he should have stamped on his forehead, *liar*. Having been unsuccessful in his first enterprise, he should have a placard tied to his neck, on which should be printed, *weakness*. Having been defeated by the devil, he should be represented as running with a flag in his hand, with *coward* engraved thereon. We could, by carefully working the scriptures, crystallize a God that would truthfully represent the Orthodox Churches. The fact of it is, the orthodox God is not gotten up according to directions.

The Hindus have three Gods: Brahm the Creator, Vishnu the Preserver, and Siva the Destroyer. The orthodox have God the Creator, Jesus the Savior, and Satan the Gobbler—he gobbling up nine-tenths of all that God creates. We have no inclination to ridicule the orthodox God. He is a myth, it is true; yet in the delineation of his attributes as given, we learn a great deal of those who originated him. As we would study the character of the ancient Aborigines of this country, by the mounds, fortifications, pots, and kettles, bows and arrows, and hieroglyphics that can be found, so we study the character of those in ancient times by the Gods they have crystallized.

The ideas of the Hindus are more in consonance with the principles of the Harmonical Philosophy, than those of the various Orthodox teachers. They entertain the idea that within the physical form is a spiritual body, from which the mind emanates, and in their conception of the progress of the spirit in the infinite realms above, its casting off its body to be born again, while the essence thereof is re-absorbed by Brahm, they personify a beautiful truth in those grand cycles through which matter is ever passing in its refining process.

The Hindu entertains the idea, too, that each human being is attended by two spirits, one good and the other evil, both of whom take cognizance of all his acts. From time immemorial, they have believed that the world is surrounded by spirits, and that they influence mortals in various ways, some the passions, others the benevolence, some one way and some another. They also believe that there are fourteen spheres or grades of enjoyment in heaven.

Between the two crystallized Beings, Brahm and God, we greatly prefer the former, and if we ever utter a prayer to any crystallized God, it will be directed to Brahm. To-day, then, we find nearly the whole world worshipping crystallized Deities. Indeed, many churches have went so far as to establish the God thus made in a beautiful place somewhere among the stars, setting him on a throne, to hear the praises of those entering around him. They are worshipping

a myth, an image of their own creation, that no one ever has seen, or ever will see.

We pity the idolaters, the pagans of our land, those who worship crystallized Gods, and live in hope of walking the streets of a heaven paved with gold. They are indeed pitiable objects, kneeling down before a myth, not more than half-crystallized, and yet, not more than half-finished; and uttering long prayers, when he is so made that he is unchangeable.

The orthodox, kneeling before his half-completed God and supplicating his assistance, might as well worship a brazen image, for the result would be the same. He does not appreciate the fact that his God is only half-crystallized, only half-finished, and even if fully organized, would represent the most horrible, disgusting, loathsome and contemptible creature the human mind could imagine.

With his hands saturated with the blood of his children, his eyes kindled with anger, his countenance manifesting cool revenge and hatred, his lips wreathed with curses, and the marks of failure and cowardice on his person, he would only be fit to be worshipped by those whose mind is filled with like conceptions, from which they have crystallized a being like him.

The Bible, then, makes a hideous monster out of God, in comparison with which the views of the most miserable debauchee become virtues, and the crimes of the most hardened sinner acts of morality.

In our search after God, we can't find one that suits us in the Bible. He is represented truthfully there, no doubt, and we take pleasure in ignoring him; a myth of the mythical, mythological mysticism of the past, he is only a "man of straw," which poor foolish humanity has been worshipping, and who never had an existence, and never will.

Appel at the darkness surrounding this subject, as connected with the traditions and mythical sayings of the past, recorded in the Bible, we faster for a moment in our search for the Divine Architect of the universe; but as we glance at the prancing steeds of air, those worlds and systems of worlds that move through space with automatic regularity, our vision catches a glimpse of a divine presence, and our ears hear the whispers of those unseen forces which speed throughout the firmament, creating those sparkling gems that dot the fair surface of the sky, and when we would faster amidst the interminable darkness, those whippers beckon us on, telling us of grander fields beyond, that our eye has not seen. Thus encouraged, we will continue our "Search After God," hoping, ere long, to unveil him; to push back the hate, lust, murder, licentiousness, discord and wild confusion that seems to prevail, and disclose in the background the genial presence of that being who has existed throughout all eternity, and whose smiles seem to permeate all conditions of life.

In our search, there are *many* influences that the external senses do not recognize—the ear hears, the eye sees, or the brain feels—they strike upon the interior mind like sweet chiming from a morning bell. The air is full of sounds; of angelic whistles; of sweet music from celestial harps, that touch only the inner man, and that responds thereto, and forthwith there bubbles up therefrom a new truth; that leads us on, ever on, and thus catching new inspiration constantly, we ever feel that we are in divine presence, that we are an instrument, an automaton, that only moves by being acted upon. We laugh, cry, feel sad or delighted, as our mind receives these different influences that fall upon us, and our manuscript is many times bedewed with tears, as we inscribe on paper the misery that flits forth in the world, like a dark cloud.

There are strange influences all around us, and connected with all objects. If a sheet of paper on which a key has been laid be exposed for some minutes in the sunshine, and then instantaneously viewed in the dark, the key removed, a faded spectre of the key will be visible. Let this paper be laid aside for many months, where nothing can disturb it, and then it darkens; be laid on a plate of hot metal, the spectre of the key will re-appear.

This is also true of the mind. Not an impression is made upon it but leaves its indelible impression there. It may have been forgotten; may have vanished like a pleasant dream, faded away like the light of day; still it is there, within the mind, slumbering sweetly, and under the influence of cerebral illumination it rises up—there is a resurrection of the dead, truly, becoming a living reality.

How grand the world around us! Yet, is the language of sin, divine, and discord, harmony, and is it true that

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul!"

Or is this statement correct, that

"Each thing in its place is best,
And that which seems but idle show
Strengthens and supports the rest?"

If, then, that idiot is a part of God, and strengthens and supports every part of his organic structure—does he?

"As much of God is present here
As ever was or ever will be here."

Possible! Or shall we exclaim with Lizzie Doten—

"Man, in his insignificance, can only look up to that superior Intelligence, which manifests itself throughout Nature, and worship either in the silence of the heart or in the inadequate articulation of human speech. The finite never did as yet comprehend the infinite."

And before that majestic question which all the ages have sought in vain to answer, before that mighty Oracle whose essence nature has never been understood, man might as well remain dumb.

"Man might as well be dumb." We will see.

Ab, this is the question:

"Is a point I want to know,
On it causes anxious thought;
Do I share the Lord, or no;
Am I his, or am I not?"

That certainly is a pertinent inquiry.

The Vedic represents Nature as a thought of God.

"All Nature is but one stupendous thought,
Which God through love and wisdom hath outwrought."

Perhaps the hand that made us is divine. The 19th Psalm, as paraphrased into English verse by Addison, says so.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heaven, a shining frame,
Thy great eye's beam doth illuminate.
Thou art seated from day to day,
Doth the Creator's power display,
And pulchre to every land,
The work of an Almighty hand.
Soon as the evening shades prevail,
The moon takes up the woe of the tale,
And nightly to the list'ning earth
Repeats the story of her birth;
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the truths thy power proclaim,
And spread the truth from pole to pole.
"What though no real voice nor sound,
Amidst their radiant orbs be found,
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
The hand that made us is divine."
Job asked the question which we are now endeavoring to answer.

"Canst thou by searching find out God?
"Canst thou then find out the Almighty to perfection?"

Reader, be patient. Our Search After God will not be concluded for several weeks yet—perhaps not before the 1st of January.

All humanity are yearning to understand something of the nature of God. Poor Elgar A. Poe, whose heart-strings were tuned to heavenly melodies, and within whose soul were thoughts radiant with divine pure, asks:

"Where was thou, O Power Eternal,
When the first seed, immortal,
Best me with his burning face,
Till I sank to rise no more?"

O, was all my life-long error
Crowded in that night of terror?
Did my sin find explanation,
Which to Judgment went before,
Summured to a dread tribunal,
In the streets of Baltimore?"

Thousands are asking that very question. The desire is universal to know something of God. We will unveil him, but not as many anticipate.

The "After side of life" would not all agree with the following, though beautifully expressed.

Tae real Yankee feels like kicking when crushed.
But here it is:

"By the lone way-side bending low,
By fall and rain and stream,
The angel's pictured characters,
Like costly jewels gleam:
Each has its own place in the house,
Each flower that grows the seed,
Will teach the heart, though crushed and worn,
To love and worship God!"

Antagonism.

Letter from R. J. Ketchum.

BROTHER JONES—I enclose another dollar to keep your paper coming. "A constant reader of the JOURNAL" writes to you from Richmond, Indiana, upon a question that I very much desire to have solved, viz.—"Does God keep a cut?"

After I discovered that the Bible was not an infallible rule to live by, I turned to nature, and here I find opposition—some things preys upon another; hawks prepared with talons to catch mice; hens catch grasshoppers; cattle mow with horns, and do fight; carnivorous animals prepared with weapons to kill. D. lapidation and recuperation is seen everywhere. Vegetation dies to nourish vegetation. Our earth is said to be kept in its orbit by two opposing forces.

It may be pleasant to be eaten alive, and that the eater and the eaten rejoice together. This we know, that fear hath torment. It may be that we shall progress until we shall have no fear, and "like no thought for our life." To me, this is a great subject, and I hope you and other strong minds will write upon it.

Life, Broome County, N. Y.

REMARKS.

Our brother desires to have this question solved, "Does God keep a cut?" We did not ask the question ourselves—it was suggested by a little girl, who was interrogating her mother, and who desired to understand why this antagonism in the animal kingdom? The question, "Does God keep a cut," is only a problem that refers to the seeming antagonism that exists in all nature, and in our "Search for God," we shall probably meet with this obstacle, "antagonism," and "evil," and the question will arise, can we discern through them, an all-powerful, omnipresent being? If a God, is he not connected with all conditions of life? Is he not the cause of what is called evil, goodness, harmony, discord, or do these conditions exist independent of him? These are questions that will present themselves in our articles entitled, "A Search after God." We shall be glad to hear from our brother, if at any time, any questions arise in his mind in reference to this subject that he deems answered.

Our Friends.

Are at liberty, now as heretofore, to ask favors for themselves and their friends at our hands. We never hesitate to do our part socially, and through the JOURNAL, to cultivate that true fraternal relation so necessary for happiness.

We are more than half inclined to believe, from indications as apparent to the readers of the JOURNAL as to us, that our bold and independent course has won, and that those even, who have heretofore worked against our paper, are now willing to receive the benefits of its wide circulation, and to work in harmony with it. It is well. Our right hand of fellowship is extended to all true workers in Spiritualism through the world. The doors of our reception rooms are ever open. Call when agreeable. A hearty welcome awaits all.

Statistical Department.

Our friends will oblige by forwarding to this office, reports for the Statistical Department.

This is an important Department to all inquirers, and especially to lecturers and mediums, who are particularly interested in knowing the names of Spiritualists in different localities.

Contributors should take special pains to secure the correct names of Spiritualists, and write them plainly—otherwise the report will be of no value.

Personal and Local.

—The JOURNAL of this week contains many valuable articles. On the first page, the report of the meeting at Menasha Free Church, Wisconsin, shows that Spiritualism is alive in that state. "Facts in Symphonies," "Healing," "The Salem Witcher," will be found worthy of a careful perusal.

On the sixth page, the "Reminiscences" from Mrs. Wilcoxson, shows the status of Spiritualism in the South. "There will be no Cripples in Heaven," by Dr. Kayner, unfolds some strange incidents. The report of the annual meeting in Maryland, shows that our eastern friends are earnest in their work. "Strange Coincidence" in relation to the authorship of "The Children," shows a curious action of different minds. On the third page, the remarks in relation to Henry C. Wright, will be read with interest. The debate of Wilcoxson and Haddock, on second page, is well worthy of careful perusal. Dr. Child's Department contains many important facts. On the second page, the "Search after God," shows how the God of the orthodox has been crystallized, and demystified that he is a myth.

"The Bible in the Balance," is the title of a book by J. G. Furb, of Falls City, which is soon to be published. Brother Fish is an able man, and we look for the forthcoming work with considerable interest.

—Ed. S. Wheeler, of the American Spiritualist is now East lecturing.

—Tennison says:

"We indeed desire the dead
Should still be near us at our side;
Is there no barrenness we would hide?
No inner violence that we dread?"

—The Banner states that during the two weeks past, Dr. H. Stidde, the celebrated clairvoyant, test and physical medium, has been in this city, treating the sick and holding sances at 118 Harrison avenue. His success is complete. We witnessed last week a portion of the various phases of physical manifestations produced through his mediumship, and were highly gratified at the thoroughness of his work. All being done in broad daylight, but not in the slightest chance for a "quibble even."

—Mr. Ball Chamberlain, trance and test medium, will answer calls to lecture, hold circles, &c. Her address is Medford, Minn.

—Dr. Samuel N. Myers, of Mechanicsburg, Pa., is represented as an excellent healer, being controlled by a powerful band of Indian spirits.

—Brother Seibert, of Mechanicsburg, Pa., is being developed as a fine psychometrical and writing medium.

—The American Spiritualist says that Brother Cephas B. Lynn, of Buson, who from over-work and physical exhaustion was obliged to retire from the field last winter, "has returned to the field, recuperated and greatly strengthened, and ready for any amount of speaking that he may find to do. We hope the friends will keep him employed. He spoke at the Grove meeting in Milan, and at Birmingham, to great acceptance. He will speak with Mrs. Harline at Farmington, Aug. 27th, and 28th, and will be at 9th and 10th at our State Convention in September at 11th and 12th. Brother Lynn should be heard."

—Mrs. S. M. Thompson speaks at Alliance, Ohio, the third Sunday of each month.

—Mary Wylie, residing at Wright City, Mo., on the North M. & O. Road, 4 miles any medium who stops at that city, to make her residence there.

—I. H. Garrett's address is Richmond, Iowa.

—Moses Hall, O. W. Hall, Mrs. S. A. Horton, Mrs. Talmaide, Addie L. Ballou, and Mrs. Skinner, a young trance medium, were present and participated in the proceedings at Hobart Ind. The meeting was enthusiastic, harmonious, and a great success.

—W. Barb, of Chicago, has entered the lecturing field.

—Dr. D. B. Kyner lectured at Emporium, Pa., Friday, September 9th. Subject, "Spiritualism demonstrated from nature, fact and philosophy."

—Thomas Gates Foster speaks in Baltimore in September, and again in March; in Philadelphia during October, January and February; New York in November (not October, as previously announced) in Music Hall, Boston, during December; Troy in April.

—Dr. Persons, the healer, will open an office in St. Louis, Mo., for three months, commencing in October, and will then return to Houston, Texas.

—Anna Cora Moraw Ritchie, passed by the Summer Land, the 21st of July, at Twickenham. The Medium and Daybook, (Eng.), alluding to her, says her life was one of active benevolence. "A perception of other's needs, and a quiet flow of sympathetic help, made a beautiful body and a well-balanced mind, a blessing to those within the sphere of her influence. The natural body was buried out of sight at Kassel Green Cemetery, in the presence of several well known Spiritualists. Amongst others, there were Messrs. Home, Harrison, Jencken, Jones, Pedicars, and Varley. Several ladies were present. Only some two or three of the friends were mourning. The coffin was in white cloth. The loose earth around the head of the grave was studded with lilies, fern leaves, etc., and very many of the friends strewed flowers on the coffin. Several private carriages followed the body from the railway to the cemetery."

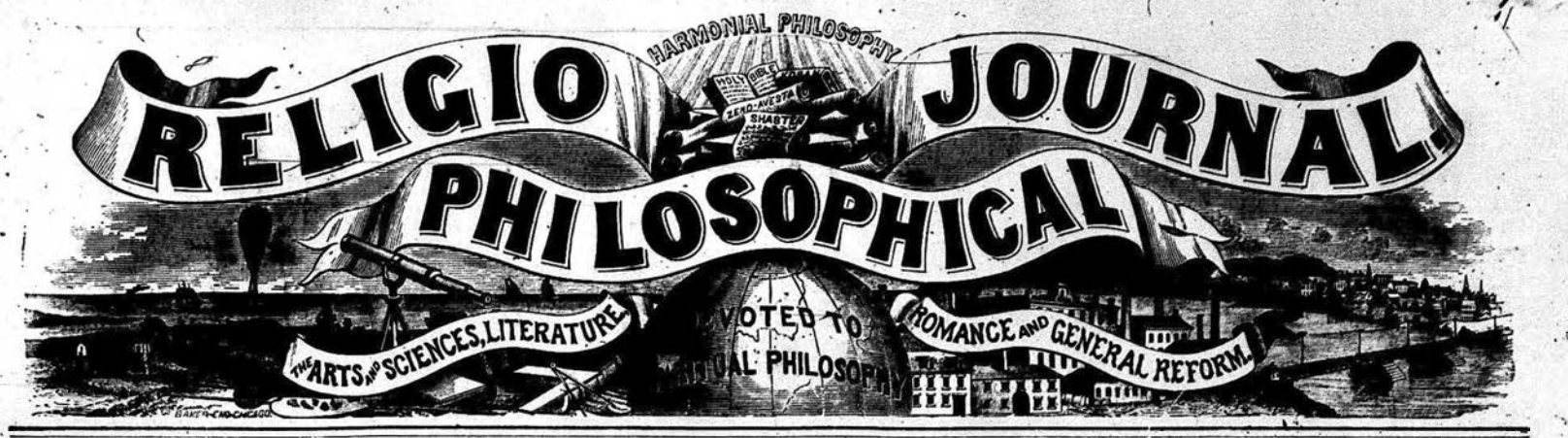
—Brother Moses Hall gave us a call a few days ago. He commences a course of lectures soon in Cincinnati.

—Mrs. Addie L. Ballou, having recovered from a protracted illness, is in the field of active labor again. She attended the Hobart meeting, made two addresses there, and on Saturday and Sunday last, spoke at Belvidere, Ill.

—E. V. Wilson will lecture in Nevada, Iowa, on Tuesday, Wednesday, Thursday and Friday evening, September 13th, 14th, 15th and 16th, 1870, in Jefferson, Green County, Iowa, and not in Kansas City, Mo., as advertised in the last number of the RELIGIO-PHILOSOPHICAL JOURNAL. The friends in Jefferson will be governed by my letter of September, 2nd last.

—On Sunday evening last, Rev. J. M. Fobbes gave an account of his travels in Europe to a large and enthusiastic audience, at Crosby's Music Hall. It attracted great attention, and was very rich.

—Mrs. M. J. Wilcoxson will start West again about the middle or last of September, and all wishing her services on the line to Chicago, will please address her immediately at Fishing, Long Island. She is one of our most able and eloquent speakers, and never fails to interest an audience.



CHICAGO, SEPTEMBER 17, 1870. VOL. VIII.—NO. 26

Lecture
On the Life and Character of the Late George Peabody.
By Mrs. Emma Harding.

Reported for the Journal by H. T. Child, M. D.

The subject of our address this night, is not selected because it is one which now fills every heart, and stirs all the deepest feelings and warmest emotions of love and sympathy that can be awakened for the great and good. Neither do we intend to offer any tribute or any expression of homage to one so exalted in character as he who forms the subject of our theme this night.

We ask you to meet with us to-night as thinkers; as those whose duty and privilege it is to turn every opportunity to advantage for improving the highest elements of human character; to consider passing events as those opportunities for improving the mind, the heart, the conscience, the living principle within us. It is to improve this occasion with the most shining example that the century has offered us for consideration, that we ask you to meet with us to-night.

The name of George Peabody is now a "household word" in two hemispheres. In the old and new world alike, all that concerns this great and good man has become as familiar as a well worn story. Long ago his history became national history. His virtues, as every lot of his deeds are public property. There is no need to recite them—no, nor even to comment upon them. We all know them, for he has built a monument in every human heart; the memory of a useful and precious life is engraved in enduring tablets. We shall not repeat to you, then, the details so well known—so truly cherished, but only invite you to consider four elements of his life, so great, so grand, that it becomes us to ponder upon them, and take the lessons they bring to us, no matter how limited may be our sphere.

These four special points relate first to the foundation of his life, and are included in two momentous words, self help. We all know that in this country, the noblest minds that ever wielded its destinies have been self made. Here is a reality in the life of this man, an illustration of the principle of self help exemplified, first in his own life, and then in his peculiar benefactions. It is to this that we shall call your attention, the noblest minds that ever wielded its destinies have been self made.

Here is a reality in the life of this man, an illustration of the principle of self help exemplified, first in his own life, and then in his peculiar benefactions. It is to this that we shall call your attention, the noblest minds that ever wielded its destinies have been self made.

Next, we shall point to the fact of how he estimated the life of nobility which was offered to him as a distinction, from the gratitude of the nation, and the more developed, and upon which we may say the entire of his marvelous career has been built. It was this first indomitable industry—next that peculiar capacity of discernment which we call business talent—next that indomitable spirit of integrity which we do realize so fully in reviewing the career of a long and useful life, as the best policy, and last of all, that grand world-wide benevolence, to whose peculiar characteristics we shall presently call your special attention.

By the aid of these four elements of character, we trace from first exercising his industry as a business talent from step to step, until he reaches the period of maturity. There is, however, in all this, nothing more than the sturdy development of a noble and consistent character—a beautiful and industrious life, an honest purpose, and a spirit resolutely bound on doing justice to all men. From point to point, this man learns all the life lessons, which so peculiarly fit him to know the people and to understand their wants.

A child of the people, a struggling man, one who had realized their necessities, their toils and privations, and the powers locked up within the human soul—with the various opportunities for their development! Practically he learned all these lessons, practically he demonstrated that all should follow in his shining foot-prints, and measurably receive the value of self help, and the glorious privilege that every the poor enjoy, when they set forth commissioned to learn life's lessons by even its severest and most practical purposes.

From point to point, then, we trace him until we find him the prosperous Baltimore trader, gradually developing all the four principles that have now secured to him the confidence of all around him; gradually they out-kicked their natural consequences, and placed him in a position which led to unparalleled prosperity.

We next find him visiting that second hemisphere, where he was destined to make such an immortal mark. We find him in the old country employing his talents, his industry, his business capacity, his integrity and his benevolence. The same system must form there as in his own, a circle of and him capable of appreciating its pure and consistent character.

We now mark the first step in the result. When George Peabody first landed in London, and determined there to establish that celebrated bank, which he has since declared to have been the foundation, not alone of his prosperity and wealth, but of that enormous financial success that gave him the lever of abundant wealth to use it at a period when he determined thus to set in a great financial crisis, the most disastrous and calamitous period that ever visited his country, it became necessary to negotiate the loans required.

The American accustomed to view the extent of this vast land, almost immeasurable and boundless in resources, very seldom contemplates the other side of the picture, and remembers that to develop the resources of the largest and grandest country, there are certain things required—ones of which is foreign credit, and another, a large and ample supply of world wide currency. The want of these were bitterly and painfully felt in 1837, in the great financial crisis. It became necessary in order to maintain the strength and rising power, that credit of the country should be established, and that it was that the value of the good character of an individual, as of a nation, was most significantly felt. The credit of the nation had been impaired by a system of currency that was terribly inflated, and it was impossible to obtain credit, and even the resources of the country were insufficient to negotiate the loans required.

It was then that this gentleman was appointed one of the Commissioners for this purpose. By the aid of that capital developed by himself, and of those special qualities which were his, not the world's nor America's, but any country's, but the property of an honest man, then it was that he stood like a mighty Colossus, holding in his hand almost the destiny of a nation. By his benevolence he led men to him; by his indomitable perseverance, he had succeeded in establishing a most extensive property.

It was to George Peabody rather than to the nation, that the financiers determined to entrust the vast wealth which America demanded. I do not say that America did not nobly redeem the promise made by her Commissioners.

It was a quality of humanity which transported alike the power of wealth, and which is in itself the staff upon which any nation can lean, that enabled America to negotiate these loans in England, which, at that time, were essential to her credit and prosperity. I merely point to this fact to show the vast debt we all owe—the world, and every human being, to the good, the honest man.

The next point to which I shall specially call your attention is that not very long afterward, the first great exhibition of 1851, the great International, world-wide exhibition since called by the favorite name of the Crystal Palace Exhibition, was projected in London. Then it was that all nations were invited to represent the power of wealth, and the might of their wealth, their power, their productions, their manufactures, their jewels, everything they had to offer that was rich and fair, beautiful and useful. All nations were invited to send representatives of the vast and inconceivable riches of splendor and beauty and utility into this first great international exhibition. Nothing of the kind had ever been known. It was to be an unprecedented scene—a gathering of the wealth, the splendor, and the power of the four quarters of the world. Even those who had projected this gigantic undertaking, never conceived of the extent to which it would grow; of the mighty and almost illimitable wealth, and strength, and splendor that would be poured into this great international world-wide fair.

Then it was that the American government failed to make any appropriation to represent in a creditable manner even the grandeur and power of the great New World. It was patent to every American interested in this subject, that when the vast array of space which was set apart for America, which was due to one quarter of the globe, and had been set apart by the rulers having charge of the undertaking, when they saw that this remained week after week without any decoration, with nothing but bare space—there it was, a great empty space, surrounded by the magnificence sent in by other nations, capable of receiving the representation of eight millions of square miles of the great New World—that something must be done. Week after week sorrowful faces began to be questioned whether the representation of the New World should not be extinguished to give place to those who were sending their contributions.

Then it was that the liberal hand of the good George Peabody was extended, and the place was soon filled with a splendid worthy of the New World. The mighty space soon became a scene of the most beautiful and glorious display, and both alike opened all that his vast wealth could do was done to supply what the government had failed to do, and by the energy and liberality of George Peabody, the United States department stood forth in its noble grandeur—in all its power, its world-wide splendor—

equal to any other department by which it was surrounded.

It was the general opinion that but for the man in force of that patriotic spirit, the nation and uncouth nature of the people, that never for one moment represented itself, that but for these, America would not have had such a representative, nor would have had such an one as would not have been a credit to the nation of the world.

There are but very few who know, when they gaze upon the vast and beautiful department of the United States, that it was in reality, the George Peabody department; that it was his wealth, his liberality, his open hand and his patriotic spirit, that were represented there rather than the American Government.

There is yet another point in this life, to which I call your attention. It is a very little understood, but there are the points which stand out far more grandly and significantly in the midst of his splendid benevolence than all the millions which he has bestowed upon home institutions.

When we see the credit, the power, the real strength of the country, represented by this one single individual, it seems more grand than when we read the long list of figures which he has bestowed upon the various educational institutions.

This man took the glorious old Stars and Stripes to walk in the far off regions of the North, in a manner which none but a whole-hearted patriot could have done. It seems strange that the unostentatious, quiet name of the great philanthropist, who lived almost in obscurity, retired from public gaze, but little known, should be so widely and so generally footprints so rarely tracked by the stranger, it seems now a new revelation to speak of him as a patriot, though he was known as a great and glorious philanthropist, who poured out the ideas of that wealth which his own industry had accumulated, for the benefit and honor of his country.

There is, however, one other place where he stood in the gap, and with the same simple, unostentatious love of country and feeling of duty, never for one moment hesitated to take upon himself a duty which every true American knows belongs to his government. It was on the occasion when Dr. Kane wanted to expose the precious life which he placed in the cause of science—waited, and appealed to the world for the opportunity of trying to unlock the mystery of the Arctic Sea. What did he wait for? A ship was made ready for his disposal by Henry Grinnell. It was the man and the occasion. The mysteries of that wonderful undiscovered country, hid away in these impenetrable regions of ice, was to be explored. The possibilities of tracking the mariner, and the ship was made ready for his former expeditions, were fully backed. He was waiting for what? For the news of action to be supplied by the United States Government!

How long he would have waited will never be known. The rich hand of the great philanthropist, and what it was again opened, and a ship supplied the means to redeem the credit of the United States. He furnished the ship which Dr. Kane required for the outfit of the expedition.

I leave these three acts to speak for themselves. I cannot comment upon them. I love America too well. I am myself a spiritually born child of America, and feel keenly her honor, her glory, her strength and power. I would see her well represented—a noble power as she is among the nations, and would not yield one jot of that representation when her credit and credit stand in the balance. I, therefore, feel as one of yourselves, that this nation owes a life-long debt of gratitude to this noble man.

I need not speak to you of his benevolence. I simply point to the fact that his acts of charity were not for the relief of the pauper, or for the encouragement of the degraded system of pauperism which remains as a blot on our civilization. The great philanthropist saw that to remove these evils, we must place men in a condition to help themselves. We must put the staff of intellectual power in their hands, and give them the knowledge which makes man free, and breaks the bondage of ignorance from the neck of the pauper. This was his object; for thus we find his benevolence almost unparalleled. There never before was poured out such a vast sum for educational purposes.

During his life he bestowed vast sums for the institution of colleges and schools. There are two points to which I will call your attention in this regard. One is the fact that this man has endowed educational institutions, and every description of beneficial institutions that minister to the needs of the people, during his lifetime. When we find those who accumulate wealth with the right hand, distribute it with the left.

I have seen very rich, very noble, very distinguished persons; there are some in this city; there are some known to yourselves who constantly and benevolently give to the time when of their wealth shall be placed at the disposal of the public; when almshouses for the poor, infirmaries for the sick, colleges and schools for the ignorant, shall become, through their industry, rich, strong, and powerful, by means of the wealth which they have heaped up—when they have done with it themselves.

I know that it is not always so. I know that it is right to cultivate the love of the beautiful, but the example of this noble man in the use of his vast means for the good of humanity, while he is living, is worthy of being followed. He who, with such present, life-long benevolence determined to bestow the very kingdom of heaven—there are one of us who would not gaily exchange places with him who would not gaily exchange with his kind, up-staircase, benevolent purpose, perpetually building up for himself a monument in the hearts of the people. It is one of us who does not see that George Peabody acted wisely in thus distributing his wealth during his life, and not waiting till it could no longer serve him, or he direct its disposal.

I need not remind you that these gifts for educational purposes, vast and magnificent as they were, were not mere acts of charity and kindness, but they were all designed to relieve the ignorant from their condition—every one of them evidences of the determination of this great and good man to bestow humanity to follow in his footsteps.

There is but one point more to which I desire to call your attention, and it especially belongs to my own country. It is that which we all have identified Mr. Peabody with the English nation, and given him not only a reputation as a philanthropist, but one that will forever remain as a monument to him in every European country. I speak of his benevolence to the poor of London.

There are very few of you who have not visited this great modern Babylon, who can form the slightest conception of this, the great metropolis of the world. Permit me to invite your attention to the peculiar class whom it was designed to benefit.

London City is supposed to occupy a space of sixteen square miles, every portion of which is thickly set with brick and mortar. Some twenty five years ago, the census of its population was three millions. It is now nearly four millions. Out of this I have myself presented publicly the evidence that there are a hundred of those who never have any chance to know what it is to rest in the night, the shelter of a roof, who wander through the city streets, shivering and homeless, in a cold, bleak, and wintry where to go, even in the bitterest cold of winter. You may see them huddled away, a small creeping, with their loathsome rags falling in the wind, for shelter and warmth upon the doorsteps, in alleys, and anywhere that they can find the least protection from the inclemency of the weather; anywhere that they can creep away from sight, like loathsome animals, whom nobody cares to keep, nobody wants to see or to love. If they live, they live upon their wretched existence, and it is none of our business.

It was not for such as these—it was not for these utterly helpless, hopeless, miserable, degraded ones, that any chance or any possibility of benefit seemed to present itself to the great and wise mind of George Peabody. He looked upon the London vagrancy, as one of those things which is built up to destroy itself. It is a monster that has grown so immense and so terrible, that every one who looks upon it sees in it the shadowy death spirit that must ultimately strangle the parent that gave it birth. It is left to itself, its wretchedness, its suicide.

We know that there is upon an average one hun-dred a day, who starves to death in London. We know this, and none can help it; none can save; none can stretch forth a hand; at least it seems so, for none do it. No one seems able to grapple with this dreadful problem. I have given these statements that you may have some conception of the poor of London.

Next about these wretched beings there is a numerous class who may be seen at the street corners and in many parts of the city, peddling small wares. You may see it in the looking children, striving in their little way, to do a trade in mac'ies, and in the smallest kind of wares, whilst their parents sit at the street corners with some fruits and vegetables. When they have realized a few pennies, they creep back into their old, dilapidated quarters. Every room of the miserable houses accommodates several families. I dare not attempt to give you the details. Suffice it to say, that when I inquired whether I might not venture to one of these places, I was cautioned that it was not safe for a lady to go unprotected. I was told that each corner of the room, and the middle of the room, every inch, seemed to be occupied.

I turned from these abodes of distress, and asked myself how they lived; how they died; how they strove; how they, like lambs, fell, left their hands against society that crushes them down.

That is another phase of the poor of London. They are a little better than the others who live openly upon plunder. There is another phase—yet a little higher character of industry: the costermonger. If you go to certain parts of the town, you may see them before it is light, sampling the way, to make the most of every ware. These they carry, generally, a very long distance. From the earliest morning you hear their hoarse cries. It is calculated there are some thirty thousand of these in London. They are generally honest and fair in dealing. They don't know anything but persistence, yet they manage to support their wives and families by very hard labor. They are never old. It is a very great mystery where they all live. Many of them find homes in old-fashioned, tumble down places, that have once been dependencies upon palaces, but have sunk into dilapidated ruins. There are such quarters in London connected with the richest and most aristocratic palaces. There are other parts where there are whole neighborhoods of such dwellings, black and dilapidated, with fantastic

old carvings, and here and there a few old steps fallen to ruins. These costermongers and small traders and petty mechanics live, and will live as long as London improvements will let them remain in their quarters.

I must not let you to a special feature of London life. There is a very great desire to renovate and adorn certain parts of the city, to make it fair and beautiful.

You know this is an age of progress, and it is calculating in a wonderful perfection in certain parts of London. During my life time, I can well remember great improvements which have been made in some parts of that city. Old dwellings have been torn down in great numbers, and their inmates have been compelled to seek new homes, and no one can tell where they must go. You may see them wandering about in a dismal, looking for some place where they may ply their wretched trade. Think of such creatures looking for shelter, for nobody attempts to build lodgings for them. There are lodging houses for the respectable classes. There are not quarters, often very pleasant rows of pretty small dwellings with little gardens, pleasant homes for them. They look pleasant with the firelight twinkling through their windows, occupied by some poor laboring man, who has been able to rent one able also to pay for the means of living. In contrast with these, we have the splendid palatial residences. You may pass these for miles and miles, and all look grand and stately, being so finely ornamented.

But we turn to the dwellings of these poor people; these wretched costermongers; these poor mechanics and day laborers; these humble people—men, women and children, each so doomed to toil, each one striving to keep up some of the decencies of life in that which they call home. But there is no place for them. There has been no endeavor by the philanthropist, those reformers who are perpetually preaching domestic economy and reform in every direction; there has been no attempt made to care for such as these, until the good George Peabody came amongst us—then it was that his great heart and his wise mind perceived that there was a special point in which a labor of true philanthropy could be extended, to each class; poor creatures—first, the value of home; next, to maintain this in cleanliness. For this purpose, he built large tenement houses.

I care not whether they be a failure in the administration or not, some of the noblest governments are failures in administration. The fact, however, is a fact in the principle, but in this: who do not carry it out. I am ashamed of those who failed to procure for these homes the proper conditions.

There was a necessity of enforcing cleanliness, order, and a decent observance of rules, as well as industry. The means of education must be enforced in all these, and although these were wanting, it is enough to know that such were the principles which actuated him in erecting this monument in the great throbbing heart of London.

We shall judge for ourselves, how his name must be honored; how his kind face, his stately form, with quiet gaze, as he passed through the streets of London, was revered. The snows of many a winter had silvered over his head, and now that his presence has gone out from their midst, it is like a star quenched. It matters not that his picture might have been erected by mal-administration—there is the example: there is the intention for the people; there is the same determination to promote self help, the determination not to degrade humanity by making paupers of men, but to help them by giving them the means of helping themselves. Now, that he has gone from us, gone in one sense, but I can not pass over the scenes of his departure, the memory of what that blank is, which he has left, without inviting you once more to linger amidst those scenes which he has gloried in, and pause with me for a brief moment to reflect on a night, where they had been in peace, and sing the grand old anthem, that his soul lives. They took him to West Minister Abbey, to the place where lie the ashes of the kindly dead; they took him to the grand cloistered cathedral, which for a thousand years has upreared its mighty head to the skies, to that place which contains the history of that wonderful little saint, from which so many of us sprang. There the history of century upon century is mapped out and recorded in the long line of descended kings, heroes, warriors, navigators, poets, discoverers, statesmen, many who are dead, but whose great and wonderful and strong, and there a record in the grandest specimens of art that our eyes have ever looked upon. Beneath this everlasting roof of the wonderful gothic arches, there are not many days since London's thoroughfares were all alive and pulsing in one vast line of humanity. I am told that there was not a single point on the line that was not reverenced with black. The tall man, which by thousands placed the skies from east to west for five miles long in the docks of the Thames, were hung in mourning. All the stores were closed, and the bells poured forth the requiem notes, and above them, some of the heavy booms from St. Paul's and Westminster Abbey, which never cease, were solemn murmur to the wind, except in honor of royalty. Now, these gigantic thunder peals, and ringing with their mournful cadences, and wind, and for the cause of more than twelve millions of souls, and the midst of these vast and solemn requiem tones, through all London, with the deep hoarse boom of the bells, which never ceased except in honor of royalty. Again they tolled out to the wind that a king's man had gone home; that the sovereign of philanthropy was no more. The people mourned for the great lover of the poor, George Peabody, and on they poured: those living tides of life—all in one direction—down to the grand old abbey. They came by handbills, and by thousands into the cloistered arches. They were there from all parts of the country. There were strangers there who had never looked upon his face, and yet had never felt the grasp of his kind hand, and yet

Phenomenal.

GHOSTLY PHENOMENON IN LAWRENCE, MASS.

See a Lady and Sudden Appearance of Her Face in a Window Glass—The Apparition Photographed.

From the New York Herald, Aug. 30.
Since the fall of the Pemberton Mills the city of Lawrence has known no such excitement as that produced on Saturday, the 20th inst., by the unaccountable appearance of a female figure in a light of glass in the window of a house on Broadway. It appears that a few days previous to the discovery of the phenomenon an elderly lady, after a long and wearying sickness, had died. The day succeeding that on which the funeral occurred a lady who was visiting one of the tenants of the same house, in passing saw a figure in the window, who she instantly recognized as that of the deceased lady, and with great consternation communicated the fact to the other occupants of the building, and in a short time the entire neighborhood was made acquainted with the strange and exciting discovery. The window of the room in which the woman had died had been closed for some time, and was the usual sitting place of the deceased. Some suppose that by some means her face had become impressed upon the glass; but the fact that it was not in the room occupied by her, and in a room that was usually unoccupied, disposes of this theory. During the day and evening, the story of a ghost on Broadway was widely circulated throughout the city, and early the next morning, which was the Sabbath, people began to gather about the ill-fated and haunted house, much to the annoyance of its inmates and immediate neighbors. Some professed to believe in the reality of the story, and were even convinced upon an actual view with their own eyes. A sister of the deceased, hearing of the matter, visited the place, and pronounced the likeness to be that of her relative. The only remaining members of the family are two small children. The excitement momentarily increased, as also did the crowd in the street, and by noon it was so great as to render the passage of the horse cars quite difficult. The inmates tried various means to remove the figure from the glass, but were unsuccessful, and, with a view to sending the crowds away, removed the seal to the rear of the building; but as a means of scattering the people it was only successful in drawing them away from the front of the building to the rear, where the face was seen to still better advantage, though it seemed to have a somewhat different appearance. It was only when the seal had been removed and reclosed in the house that the crowd began to disperse and wander back to their homes, each having an idea as to the cause of the singular vision, and all agreeing that "there was something in it, anyway."

Early on Monday morning another crowd gathered around the house, and Dr. Wm. D. Lamb, a prominent physician, obtained permission to remove the glass to his office, on Essex street. Here it was placed in his window, opening upon the main business street in the city, and every one could get a fine view from below. The window was examined by intelligent and scientific men, and all agreed upon the opinion that it might be the result of the action of lightning, when some person had been sitting near, others thought this theory one of impossibility. Of course, the many superstitions were satisfied that it was the "ghost of the dear woman, and nothing more." There is one thing about it, at least, that is very strange, and that is the fact that no face or figure is to be seen in looking out from the inside. During the day a firm of photographers, after several attempts succeeded in getting a very good likeness of the face and the face continued.

No one can account for this strange phenomenon, but men who are practical and possessors of a good share of common sense, conclude that it must be one of those curious defects that will sometimes appear in window glass. The strangest thing in its connection is that it was not discovered until after the death of the inmate of the house. Those who believe in "spirits," are making the most of the circumstance, and, doubtless, there seldom occurs such instances upon which they can surely reach the partially superstitious mind. Ghost or not, there has nothing occurred in the city of Lawrence of this nature that has produced such wonderment since the well-known stories of various apparitions in connection with the fall of the Pemberton Mills.

A VISION.

Wonderful Manifestations, Spirits Seen, Described, etc.

LETTER FROM J. B. HOVER.

R. S. JONES—DEAR SIR:—The Rev. Thomas Ladd, while preparing his sermon on the evening of the 2nd of August, 1870, became entranced, and remained in that state for the space of two hours, and was conducted away by the spirits. What he saw and heard, I will give in his own language:

"I was guided by a bright angel through a dense forest, and as I passed along, I saw a great variety of wild birds flitting from branch to branch. Each seemed happy in the presence of the God of Nature. I was led by my angel guide, and soon emerged from the dense forest, and found myself in the center of a vast plain. I stood on an elevation with a gradual decline in every direction, surrounded with trees bearing every variety of the most luscious fruits, and the whole surface of the plain was covered with flowers of every hue and variety; and throughout all the plain, gathered in groups, and differing from others, I discovered flowers of a scarlet hue, and while I stood contemplating the beauties of the landscape, I saw the flowers of a scarlet color drop and fade, and soon I beheld approaching from every direction an innumerable host of angels, and as they entered the plain, began to pick the scarlet flowers, throwing them into the air, and crying with loud voices, 'Peace on earth, and good will to men.' I saw my angel guide what all this meant. He told me that it represented the final overthrow of Orthodoxy, and pointing to tall scarp, said, 'That is Wilson the musical leader of the Spiritualists.' I heard other music, the most lovely, above and around me, but my angel guide said, 'Not so, Brother, you must return to the body—there is work for you to do. Go, say to the sons and daughters of God, that religion is reason and spiritual development.' I returned to the body."

On the evening of the 4th of August, at a meeting held at the house of the Rev. Thomas Ladd—present, myself, H. S. Mulligan, Jesse McWilliams, and Miss Molly Scott. We placed the table in the center of the room, and seated ourselves around it. We had the very dark. Our sitting was from eight o'clock to midnight, and a fine light shined upon the table. As I concluded to go, I was told by all the circle, 'No very positive demonstration of the spirit was made.' Miss Mary Scott, says, 'About one o'clock last night I awoke from a sound sleep, and on either side my room I saw two small round by the most delicious flowers.'

August 7th.—This evening the room appeared lighted times to all the members of the circle, and numerous spirits were distinctly seen by Miss Scott and myself. Our spirit friend W. C. Jones, who seems to take the direction of our circle, instructed J. B. Hover, by impression, to produce music, and in answer, Jesse McWilliams heard above his head, very distinctly, a noise like that made by the singing of bells.

August 10th.—Piano played upon again in my room by professor Isaac Miller. Miss Scott saw a hand moving slowly above the head of the Rev. Thomas Ladd. Numerous visitors stood about at the room by Jesse McWilliams and Miss Scott. Each seemed eager in some way to express their wishes and affection for the members of the circle. I was touched several times on my cheek by a soft hand,—that of my beloved aunt, Mrs. Mary Scott.

"Last night, at about twelve o'clock," says the Rev. Thomas Ladd, "I saw the wall above my head, a graphic picture of a living racoon. I saw it continuously for the space of five minutes, it then noiselessly disappeared."

August 12th.—This evening, the controlling spirit seemed to be Mr. Wilson. The table moved around as if it were a living thing, and a halo of golden light overshadowed the room in which we sat, and frequent movements of the table indicated that there were a number of spirit visitors with us, and one was distinctly seen gazing upon Miss Scott, when she was unexpectedly placed under the control of Mr. Scott, a spirit, and while lying on the table moved toward her, and she was directed by a spirit friend to write. She took the pencil, and the spirit dictated a message to my family, which I will not make public at this time.

August 14th.—This evening we had the room brilliantly lighted while seated at the table. H. S. Mulligan was mesmerized and strangely controlled by the spirit of Adam Spitznagel. He arose from his seat and talked very fluently upon the subject of Spiritualism for about fifteen minutes. He then saved his medium at the table, took up a pencil, and wrote a continuous message to the circle, and while lying on the table, he wrote a message to my family, which I will not make public at this time.

August 16th.—This evening, Jesse McWilliams controlled, and the appointment having been made, the room was filled with anxious spectators. Mr. McWilliams was blindfolded, a piken of money was taken and passed through the crowd, and finally placed in the vest pocket of a young man in the back part of the room. The medium went directly to the young man and took the money from his pocket, and then tried with numerous other articles, such as finger-rings and silver coins, but every case was attended with the same success as the first, and this proved to all who saw him, that he was peculiarly proficient in this line.

All further developments will be communicated.

Cascado, Polk county, O., Mo.

A HOUSE STONED BY INVISIBLE HANDS.

From the Leavenworth (Ind.) Independent.

About fifteen miles from Leavenworth, near the Benham Salt Works, stands a house that seems to have fallen under the displeasure of some evil spirit, or, as it is called, a haunted house. It is occupied by Mr. Benham, and is a new one.

About six weeks ago commenced these mysterious doings. Stones weighing from two to four pounds are being constantly hurled at the house, and mysterious knocking and rattling are heard at all times, day and night. Of this throwing of stones first commenced, the occupants of the house supposed it to have been the work of some malicious prairie, and accordingly a watch was set to discover the mischievous maker, but in vain. Not a stone would be thrown, and the house was left alone. But just as soon as the guard was withdrawn, the work of some malicious prairie, and accordingly a watch was set to discover the mischievous maker, but in vain. Not a stone would be thrown, and the house was left alone.

About forty persons determined, if possible to solve the mystery. Accordingly, the entire party, armed with guns, and loaded with powder, entered the house, and after an hour's search, and not a stone was thrown. Half the guards were withdrawn, and placed inside the house. Still nothing unusual occurred. All the guards, except one, were called in. Everything remained quiet; not a stone was cast. The remaining guard was called in, and the house was left alone. But just as soon as the guard was withdrawn, the work of some malicious prairie, and accordingly a watch was set to discover the mischievous maker, but in vain. Not a stone would be thrown, and the house was left alone.

The yard around the house is literally covered with stones thrown by this invisible hand. The house is covered with den's made by the flying missiles. The windows have been shot up, it being impossible to keep glass in them. As yet no one has been struck by the stones, though there have been some narrow escapes. Every inch of ground within two hundred yards of the house on every side has been carefully searched, and no hiding place of any kind has been discovered. The family continue to reside in the house, and express their determination to remain there as long as there is a plank to protect them from the stones.

Valuable theories as to the cause of these mysterious doings have been suggested, and abandoned for want of grounds to support them.

MORE DISORDERLY CHRISTIANS.

When the leaders of the chosen flock go astray, we note it, that we may keep it before our orthodox brethren throughout the country. We are at present in the midst of a very peculiar case, and the ministers leave their disciples, and are at war with each other.

About eight weeks ago, a Reverend Mr. A. and his wife, M. A., both of the Methodist persuasion, were about to make a trade concerning some cattle and horse owned by Mr. A. Mr. L. not doing as he agreed, Mr. A. sold his cattle and horse to a person named B. Mr. L. then brought the church and tried for swindling. There was some talk about the case, but it was dropped. The trial came off before the court at this place. We listened at the case attentively, which lasted three days. In this trial the Reverend Mr. A. had the advantage, and the case was decided in his favor. The court awarded Mr. L. a sum of money, and Mr. A. was satisfied with the result.

How is this for conduct, especially from those who claim to be Christians? It is a sad state of affairs, and we know all the parties above spoken of.

Mount Vernon, Ill., August 22nd, 1870.

THOUGHTS CONCERNING PRAYER.

By Dr. R. H. Weeslock.

Who by taking thought can add to his stature, or stay the tide of Niagara's flaming waters? Who by tears and supplication can push back the blazing comet's ethereal light, or stave the lightning's flash? Who by prayer can hush to silence the ocean's wave, or the reverberating echo of the awful thunder's roar? Who by talking thought, or by united supplication, can stay the silent tread of mother earth, as she walks along her bright, ethereal pathway, amid the myriad diamond worlds, that ever dance their unceasing cotillions along the blue vault of the ethereal heavens?

Yes, in all humility, we ask, who by simple prayer alone can make the Sierra Nevada mountains, less, or the gigantic Alleghenies more? Or who can cause the wilderness to blossom as the rose, or the earth's rivers to flow up inclined planes, or the forest trees to grow in form triangles?

O ye Christians, how oft ye take the name of God in vain, by asking a change in the holy order of his immutable laws. The dew-drop and the mountain must each obey the law of gravitation. The storm King will ever ride his own chariot.

The fish will inhabit the sea, the birds will fill the air; the sun will shine by day, the moon will shine by night; the stars will shine by night, the sun will shine by day.

But there is no balm in Gilead? Is there no room for devotion—for sacred and consistent prayer? Let us hear the voice of reason, and we will contemplate her answer.

As no prayer can be answerable except it be in conformity with the laws and law of the universe, or in harmony with the infinite and divine element of God's providence, how important, then, that we study these, that henceforth all men may pray aright.

Know ye, then, that all of God's ways are ways of right, and all human prayers that are in the order of his immutable laws, must be in conformity with them.

Just as certain as unerring wisdom stands at the helm of the universe, will she reach the celestial harbor of beatitude and peace. What if rocks, and shoals, and eddies, and heaving tides of misdirection are seen by us along the sea of time, which is not of "fate," is "taking the name of God in vain," without practical benefit or use.

Again, human nature, or human spirits, are movable and sympathetic. God in spirit is immovable. How sound, then, to pray for pity or mercy, as though he could be grieved, vexed, or teased from an eternal purpose.

But let us illustrate again our conception of the ability and purpose of prayer, when addressing the Supreme Father.

Suppose we contemplate ourselves as floating in a sound, upon the surface of the ocean, and suppose some beautiful lake, or diamond-shore are still in view, upon which may be seen the waving palm and the orange tree, with golden-paved walks, all skirted with flowers of richest hue; also birds innumerable, with plumage gay, whose sweet music wafts over the water in gentle breeze, and the distance between the birds and herds, and costly temples of science and learning, and (if you please) the home of spirits—"just men made perfect."

Suppose, now, that the "gods" have decreed that we shall reach this most beautiful shore,—but the necessary means are being withheld, that we be disappointed, and by the prompting of an innate desire, or spiritual Advisor kneels in prayer. Using language as things appear, we find him speaking thus:

"O beautiful, most beautiful shore! Thy diamonds, thy shining diamonds, how rich! Thy golden walks, thy golden streets—all I desired, all I desired with golden flowers of richest hue! Draw near, draw sensibly near unto us, with all thy terrestrial and celestial enchantments."

"O ye orange groves! ye trees of Lebanon! bow ye down, and give us fruit; give us of the oranges and the pomegranates for our waiting spirits are longing for them. Come, ye beautiful birds, with plumage so brilliant and gay! come, give us thy song. Strike the key-note, and bring our son's celestial rapture to earth."

"O ye angels! just men in higher perfection made, invite us to thy shore, give us thy hand, welcome us to thine Elysian bowers."

"O ye home of the blessed—thou land of the free! I rejoice! I rejoice! ye friends of our crew, dear brothers and sisters, the shore has come! Let us advance, and in the name of our quest, whose motto is, Progress and Truth, pass on this land, that is, in faith, if not in fact—AMEN."

The language of the above supplication can not be justified in the supposition that the fixed and immutable shore was induced to come and visit this terrestrial crew, in answer to the prayer of an individual. But when we consider the action, or the effect, as bearing on the boat or upon the crew, or upon humanity, giving these results, then it is well, and the prayer is useful.

The great cause of so many young people being gray-headed is a account of their having used the vile compound which have flooded the market so long. NATURE'S HAIR RESTORATIVE is a sure remedy for this. Clear as crystal; no poison; pure, sweet, clean and reliable. All druggists sell it. See advertisement.

PROBABLE COALESCEMENT RESULTS OF MATTER AND SPIRIT.

W. N. BRYANT.

"There are more things in Heaven and Earth, Horatio, than are dreamed of in your Philosophy."

W. N. BRYANT.

I apprehend that the less I am about to promulgate may, in this age of bigotry and religious intolerance, awaken and call forth much ridicule from the sceptical element of society, and, perhaps, subject their author to the anathemas of our contemporary would-be sages. No truth has ever been established without a terrible combat with error, and hence, though in my day and generation no infallible and systematized method may be established, and no practical results ensue from the theory I am about to enunciate, yet, I believe, my conclusions shall be notwithstanding the opposition, notwithstanding the failure to reap practical results at once, yet—"the world does move." If in coming generations the little ball I now sit in may be so great under itself and cast of such truths as shall radiate the universe, as a mile past on the highway of progress, I shall have "done the state some service," and the knowledge, in the after life, that I have contributed my quota towards man's spiritual upliftment, on this plane, will correspondingly enlarge the sphere of my usefulness in my conscientious conviction; and if permitted to return from that "bourn beyond"—not as Shakespeare says, but as I believe—humanity do return (when understanding the geography of that "unexplored country," the ether and mps of which must be greater under itself and cast of such truths as shall radiate the universe, as a mile past on the highway of progress, I shall have "done the state some service," and the knowledge, in the after life, that I have contributed my quota towards man's spiritual upliftment, on this plane, will correspondingly enlarge the sphere of my usefulness in my conscientious conviction; 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BY EMMA HARDINGE. NO. 21.

THE NEW MINISTRY. CHRIST THE SPIRIT.

Reported expressly for the Journal, and secured by
Law, by Henry T. Child, M. D.

Great and wonderful Spirit, thyself unknown
 Thou who dwellest alone, whom we know not
 only that thou art the God, the Creator, the All-
 Sustainer, the Wise and Wonderful, the Coun-
 sor! We invoke Thy presence and inspiration
 this hour. Surely Thou hast opened the eyes of
 the teer of o.d. and revealed t him glances of
 the coming of the Kingdom. Sure'y, Thou
 hast put a tongue of fire on the heads of Thy
 prophets in ancient days, and given them t
 speak of the glory of the coming Kingdom
 of the Father, and the life of the Son, and the
 light, that bright and glorious light, which shob
 before the eyes of every living creature, from
 time to time, and shows us glimpses of the com-
 ing kingdom. We are pilgrims to that land, pressing
 on to the bright shores, where we deem we shall
 enter upon that kingdom; but we love with us
 earth; we love the things we are toiling with
 us up the paths of untriedom, and day by day
 we pray, "Lord let thy kingdom come." Give

O light to discover the dark, even this hour.
 Oh, Thou great Spirit, - Who fill'st space
 Thou Whose presence doth consecrate this place
 and make it a temple dedicated to the Unknown
 Whom we call God, be with us this hour! Let
 the light of Thine inspiration fall upon us, and
 bring us one step nearer to Thy blessed Kingdom.

Once more we propose to turn a page in the search of *The new Ministry*; once more we will recall the systems of the past, and trace out the foot-prints of wisdom in the ages, that we may seek to discover how to guide our Birka, how to apply the revelations that have been vouchsafed to us. Happily we may be permitted to aid in upbuilding the new ministry.

Last Sabbath, we attempted to show you by a review of Ecclesiastical systems, and in those elements which have come to us in the shape of a practical application, forms of religious instruction, which have presented to us the highest views of morality in all these different forms of religious instruction. We attempted to show you where the deficiency lay, where the lack of practical application might be, and thereby direct you to the remedy by which we might uphold that new ministry, which we have been so long wanting, whose great need all the world is languishing for, and whose near approach we feel to be surely at hand. We shall open yet another page to-day, and consider the peculiar compensation which has been given to mankind, in the gift of the Spirit of God, to our reformers, perhaps some present who may claim to be among them, are attempting to put the new wine of fresh spiritual life into the old bottles of the past, and to repair the threadbare and worn garments of antiquity with the fresh and living wool that is given to us in the glowing inspiration of the present.

But the true Spiritualist can recognize that the reformer, reading the instructions of the past, does not proceed with; consoilacil hummed in the belief that he alone has received all the light and wisdom necessary for humanity. The true Spiritualist,—he who has been taught to see,—can not put his spirit in the ages of the past, and to recognize that the wisdom is hidden from sight, but is placed face down in the foundation of things, and that the blossoms which we gather to-day, are the results of the germinal principle set in the sternity of time from whence we have come.—Such a one reads from whence there has been no mistake; no error; no failure; in fact, he had never been, however impatient we may be, plucked from the fruit as it is ready, and press on to realize all those bright visions which have been vouchsafed to us. From a philosophical review of all of the past, we know that He has done well, and that in the midst of all our darkness, all our imperfections, His will is done, who is

It is not to destroy the wisdom of the past, but rather to gather lessons for our instruction; that we should consider them, review them, and cherish all that the human heart has held sacred as revelations, which in their time, were useful to the world, and which have been reduced and they still remain as the foot-prints of wisdom for us to build upon. There is another view of the question of the hour, which I think renders it necessary that we should consider this subject with more care, far more earnest efforts to do so, than we have hitherto made. We are all systems called Christianity. There must have been a divine purpose in the inauguration of that ministry, called by the name of Christ the Spirit. There must have been some eternally divine and heavenly factor behind the wisdom and power of that ministry, and that factor is the Christ, who lived and died for the redemption of the world, and who is the life of the world. In the midst of our blindness and darkness, in the midst of the myths and cobwebs of antiquity, which we have worn around the beautiful figure of the Nazarene, we can see the wisdom and the grace and the power of Christ the Spirit. In the midst of their darkness and myths, there is a divine germ which

has spoken to the human heart in unmistakable tones, and it is to a reawakening of these tones that is to roll away the tombstone from christianity, and lead to a revival of Spiritualism that I invite your attention.

Let us first consider if we can discover from any application of the theological teachings in the present day, what might have been the meaning of the mission of Christ the Spirit? Who was he? What was he? Was it given to man, either to receive him or to fall into the blind idolatry of worship to him? What is the relation which he bears to us to-day?

But the historical persons I have touching to say, are the persons of the Holy Spirit, and of God incarnate, cannot be concerned with the ideas of total depravity, of eternal punishment, and all the various dogmas enunciated by theologians, and the various systems of morality, and attempt to say emphatically the worship of the Father, the Son, and the Holy Spirit, is the only true nature, into all heathen theology. It is needless for us to roll back the curtain of the ages, and point to the time where man, in "Search of God," questioned the Father, who was "whence he came, and whither he went," and in vain he obtained no answer to the craving demand for knowledge,—now asking the fair scriptures of the skies; now the filial lovers of the earth, who are listening to the strange, mysterious and sublime music of the wind, the voice of the sighing wind, the anthem of the waves, to comprehend the record of the grand stone book, ever written with His own majestic footsteps, everywhere inscribed with the gospel of mind. He is the Father, the Son, and the Holy Spirit, of creation to a system, and then enter into an interpretation of the law of this great All-Pervading Spirit, man invented a system of theology, and handed it down from age to age, and the Jews, and the Christians, and the Mohammedans, and the various religions, have been created from God's revelation taught by spirits who have returned from age to age.

Man, unable to look through the shadows of other ages, has endorsed the views that were handed down to him, and perverted them from their true meaning, and thus has come to us with his false and distorted ideas. Divinity sacrificed was not confined to one people, but, though all historical personages this allegory was woven.

It matters not now for us to inquire of that power, in every nation that came to supply a great demand which man sent up in all periods of his history, of suffering, and of discipline. The divinity inspired, and divinely appointed teachers appeared amongst men, the same perpetual system of mythology was woven around them, until the man became divine, and became at least the image of God, and whom all the nations of antiquity worshipped. If we have outgrown this idea, it is obvious that we have outgrown the power we have it; but few of us have advanced beyond it.

Let us, therefore, treat with tender reverence the minds who are still groping in what we call the darkness of the past, in destroying the beautiful image before which they have prostrated themselves.

But in offering them a true solution of the secret that once animated and was Christ the Spirit, I have not now inquired into the question of how we do know that as every word of antiquity, it was the divine plan to reveal to man one certain idea, one particular record of the wisdom of G'd. His word made incarnate through inspiration in the flesh, and dwelling among men;—it is in the words of G'd, it is the will of G'd, it is His mind, and His truth, and truth and wisdom displayed among men. One of the highest, noblest and purest forms which this wisdom or *Logos* ever assumed,—whether written by inspiration of the Holy Spirit, or given to the human mind,—is the *parable*. I do not intend here to declare; it is enough to understand it and read in it a truth which every eye has illustrated,—beyond which we can never soar away, and back to which we must some day return, when our wandering footsteps have searched the world, and found the point of our final failure, until at last we return to the central idea manifested in Christ the Spirit—not the man. It is for this purpose I ask you to follow me in the attempt to explain Christ the Spirit, as if he were a man; as if his history were a biography, and his words were the words of the teachers, who know about him better than any of the vain idolaters who now exist beneath the tall steeples where his name serves for the idea of his life; as if all this were the truth, a saving reality. We must in connection with this, first, understand the purity in which it was revealed to man.

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He taught us how little less in of the true religion; he showed us how impossible it is for us to avoid it in this rude material school-house of crime, and he also showed how to pity these 'publicans, and how to forgive these Magicians; he bade us pray even for our murderers because: we know not what they do; because: ignorant and fallen, abandoned to the impulses of their being, He taught us another sublime doctrine, that the commandments of old should not be ignored nor destroyed; that the law must remain in all its integrity; that we are beings of a higher order than the lowest of our being. He taught us the highest of all things, that the commandments are as good, and when said if ye love one another, there is no more need of the law, for ye have fulfilled it. Your hearts are so full of love to the all bountiful and beneficent one, that every moment of your life is a moment of joy, of gladness, of peace and worshiping, because he has loved us that we have received the faculty of enjoyment. He has made love the great joy; he has never even given us brain or sorrow. He has shown us the nobility of all aspects of life in the love of God, and the love of man.

We do so marvel when we see the high times of the colleges and libraries of the Christian world. It is full of books, and where did they all come from. If we did they grow in the name of Christ the Spirit. Who has dared to write so much of the book of knowledge as the Bible. Even what he inscribed on the burnt hearts.

We follow out other points of his religion. He gave us a doctrine concerning the mystery whom we worship as God. He showed us the impossibility of our comprehending them by narrowing down our conceptions of him to these few simple words, "I and my Father are one, and ye are one with me." Here is explained all the mystery of incarnation, that God, who is a Spirit, is in us.

He showed us by the birth attributed to Christ the Spirit, that we are born pure, through the mystical allegory of the pure virgin, the purest of the forms of life that could be accepted. When we are born with the angel overshadowing us, the highest and holiest conception of the mystery of life, with the most perfect realization of the infinite responsibility we incur when we become a living soul, an angel is present with us, and we know the purity and the perfection of our nature as children fit to be angels endowed with Christ the Spirit. This is born into a new world.

Christ came to the world Eighteen hundred years before his time. Hence he gave lessons which serve us to day. You see from even this point this birth represents all the possibilities of humanity, and so it brings us directly in the presence of our paternity. It is the Fatherhood of God which here is represented. The true paternity is from God alone, even so it is God who is our Father. Man and woman are not the agents.

Then when we are sons of God the purity of the virgin, the purest conception, that of love, is our mother—then the spirit is poured out upon us or measured.

He showed us, too, another feature of our destiny, and that is the power which we all possess of using spiritual forces in far greater abundance than the world has displayed. He showed us how to understand the true nature of the power and forces and application of spirit, and how to use that knowledge with faith, to rise above all material things, to have no reliance on faith, for true faith is only a knowledge of our spiritual powers. What boundary, what obstacle, or hindrance is there;

Can you restrain, can you chain, can you prevent my spirit at this moment from soaring away to the farthest regions of space, and wing its way into the mysteries of the future? Can you prevent my spirit from looking with my eye, but my spirit can pierce it. Let me but comprehend the possibilities of my spirit, and

My knowledge shall become faith, and my faith shall re-create and change the face of this earth of mine, for all things are possible to the spirit. And he showed us, too, the wisdom and the necessity of that beautiful law by which we should bear each others' transgressions, each others' sorrows; how we should suffer for one another. In this he taught us the fact that we do suffer for one another, and that wherever there is sorrow in the world, our hearts throb in response to it; that we cannot escape these things which are imposed upon all humanity; that whether our brother sorrows or rejoices, whether our brother transgresses, must sorrow or we live with him.

There is another feature in the universal law of humanity, which he taught, that there is an invisible world around us; that in our great sorrows and in the day of our Gethsemane, we shall all kneel there some day; there are legions of angels, who could remove the cup of discipline from us, were it right that it should be done. He taught us that His will is better than ours; that we may not even pray to change the purposes of infinite wisdom, not even to avoid a calvary.

He prays not to His Father to send those legions of Angels, although he knew they were there with their power and might to save; mightier than we can conceive of. We dare not pray that the cup of our own discipline shall be removed by these.

It is taught that one should die for all men. What is the meaning of this mysterious sentence? What is this? Why is it not, that every death by martyrdom is for the instruction of all mankind, in the great principles for which they lived and died.

We know that not a single tear can fall, and that the very hairs of our heads are numbered; not a single lily of the field can perish; not a single sparrow can fall but what the whole chain quivers, and every death and every martyrdom is good for all, and when one is thus lifted up by firmness to principle, all are lifted up.

He taught us something of the new military that we were seeking after. He taught us where to worship. He taught us that that there was no man could do it. He taught us that there was not a place for worship. He illustrated his teachings by corn fields and simple things around them, and showed that every place was a fit temple for worship. He taught us that the world was unconsecrated by man; that of the outcast and the vagabond, those who were neglected and despised of men, who had not time to lay their hands. He stood up in the temple of prayer, and he told us of the solemn and inspirations of the past, labeled "sacred," and written "holy." He took the book in his unconsecrated hands, and by means of the wisdom of the Spirit that was in him, he showed us the way to understand and declare that he spoke as the Son of God, as he was, most truly. He explained to us how God becomes incarnate. He is God made man, and he said to us, "I am God, and I am good and right. He who exhibits these through the spirit, is the son of God."

He taught us that the form of religion which we need, will give us a true exposition of our own nature, and of the nature of God, and of the universe. He taught us that the wisest men of old, and the wisest men of our own time, were wise men of God. They knew that there was some unknown power; some mysterious, internal essence; some unknown being that probably survived the shock of death; that, perhaps lived forever; that, perhaps from time to time, revealed himself to some favored man, as a revelation in Christ the Spirit, when he showed that the Great and Infinite Spirit, whom we worship as God, does descend to earth, or rather, becomes incarnated in matter as a man, which becomes susceptible to the influence of the Spirit, and thus becomes the image of God, a child of God, a creature made up of the external form and the divine spirit. This was a mystery that Christ the Spirit, re-

showed us another important truth. It was the immediate and inevitable relation which the spirit of man bears to the form of the body in which it lives. He came back after the garments of clay were cast off, it is not necessary for us to follow him, but we can see that the body of which the church for many years attempted to explain and discover what had become of the body of Jesus. We know that more than two millions of the fairest and most admirable men, the chivalry of the Middle Ages, the knights of the Crusades, mainly for the purpose of finding out what had become of the body of Jesus. It is enough for us to know that Christ the Spirit came back to appear in the form of a man, and we mourned for a spirit, it is enough for us to know that when they went to the grave to discover the Master, that his body was not there, and as they walked to Emmaus in their great disappointment because their hopes had not been realized, because their king had come without a kingdom. Walking thus, in sorrow and sadness, their eyes were opened, and they saw Christ that

So when we have been bowed under the sorrow and our eyes are hidden, we have felt that there were angels; that Christ the Spirit, the Comforter, has come to us in so many forms and cheered us in our loneliness and our sorrow, with the words of affection from those who have passed from our sight.

The world is full of scenes like these. We are passing on our walk to Emmaus with our eyes

He came to teach us that he was but a man, and was not to be worshiped. He was not to be set up as an image. He was not to stand in the place of the Great Unknown. As a man, in the midst of his great agony he cried out: "My God, my God, why hast thou forsaken me?" This was the wall of humanity; the voice that humanity ever utters when in the depths of suffering and agony. Again, it was a beautiful triumph when he said, "Not my will, but thine," and "Father, I commend my spirit to thee."

Christ the Spirit never laid down a doctrine, nor enunciated a dogma. He never formed a creed, nor gave us a system. He never laid down a single stone on which we can build. His whole teaching may be summed up in one word, Love.

It is not for me to remind you what has been done in the time of his religion. We need not refer to the mistakes of ecclesiasticism. We do not fore to review the subject. It is enough for us to know that Christ the Spirit

of the churches. He is not there, for they would not admit him. Were he to stand now at the door of any church and beg for admission, with his twelve wandering disciples, humble fishermen of Galilee, in their coats and sandals, they would be faced with a wall of the portals of any church, and the splendour of the magnificence of the magnificent temple which bears his name, they would not be cast in and set away as vagabonds still more so like him, and the churches trumpet forth as miracles, and showed that it was the power of the Spirit working in every one of them; still more so, if they could see the Spirit working in the rich and noble, and the sick and perishing of the poor, they would be led to perceive that they are divine. Still more so if he came working in the villages, and in the cities, and in the great spiritual structures, and called it Christianity. He could not come unless he bowed before their altars. He has no solemn names to say, with lighted candles, and the chanting of hymns, and he could not understand their creeds and dogmas. He would not go in there with his humble name. He would be cast as he was formerly, sent among the outcasts and sinners. He would still be a man of Galilee.

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We shall wait, then, to discover the elements by which we can form the new ministry. In the meantime, let us employ the knowledge we have, and cherish in the depths of our hearts the wisdom he

has given us for our consolation, that the Jews of old, preserved for so much of his real history, for the sake of their Christian brethren who have mistaken his mission, as blindly worshiped the personality instead of the principle. In his name; in the name of the good and the true and the merciful; in the name of his spiritual existence; in the name of him who has shown me how I may be saved from the darkness of sin and the darkness of the way. When the world bids me go into their temples, and bow down before their idols, and listen to their ministry, I will listen to his voice, and hear his spirit say unto me:

When the harsh voys of creeds and dogmas demand the keeping of my soul; when the grand old words of the Bible, "be not wise as the world," seem to me the incomprehensible joys of mystic heaven; when they teach to man of the darkness of the sleep in the tomb, and tell me of the mystery of judgment day, growing out of the myriads of writings of the ancients; when they would impose upon me such mysticism in the place of the light of the great burning sun of reason, in which God has called me to stand, I will turn from them all, and listen to the voice of his Spirit as he cries—

"What is it to me?" follow that me.
When they brand me as infidel, for accepting
The word of God, and the word that is called me;
When they would drive back our spirit friends,
Whose dear hands are stretched out to help us
When they bid us look unto man instead of
The Father, who is the Father of all;
Of the better land to beckon me onward;
When they are endeavoring to drive back that mighty
Host who have come to us in this day of the eclipse,
But darkness and misery; when they would drive
Back these blessed shining hosts, because they are
Fallible; because I, myself, mistake them: because
I am a man, and I am fallible;
Knowledge which my teacher here left me, that I
Know not how to deal with them,—when they
Would do this, I may hear the voice of the Spirit of
God, and I may say, "I will not."
O, such wisdom, such love, such kindness, that
I cannot mistake my way—I will listen only to

"What is that to thee? follow thou me."
When the God Spirit, no more through Christ
the man, no more through any individual form,
but through the priesthood of the divine human-
ity, I shall see the day dawn when this new minis-
try shall call men and women from the highways
and byways of life, and baptize them all with the
Spirit into the order of Melchizedek. I may not
see the promised land while here, but I shall stand
upon the hill tops of the spiritual world; and see

hold the day coming.

BENEDICTION.

May the blessings of the Great Spirit be upon us; may the guide and ministry of His angels be around us, lighting us in darkness, and lead us all nearer—nearer to Thee, until we shall all be

Now Is the Time

For every one to look to their subscriptions, and those whose time has expired, will oblige by promptly renewing.

A number will find by examination that they are largely in arrears. To such we appeal for our just dues. This number commences volume nine of the JOURNAL. Our whole energy will be bestowed upon it, and we can safely promise that it will be the best newspaper you have ever here-tofore published in the interest of Spiritualism.

Will our good friends realize the fact that the little amount due from each for the JOURNAL, is very important to the publisher?

We are very thankful for past favors conferred by friends in giving circulation to the JOURNAL. We hope they will continue their efforts in the same line. Remember we send the paper three months to new subscribers on trial for fifty cents.

All mistakes will be cheerfully corrected as soon as we are advised of the same.

A Good and Reliable Medium.

Mrs. Annie M. Hull, wife of the Rev. D. W. Hull, offers hers. It to the public to give psychometric readings of character. We learn that in addition to her psychometry, she is an excellent test medium.

She never fails to describe members of the spirit band who control or surround those sending her their photographs. One of the best evidences we have of the truth of Spiritualism, is found in psychometry, and sooner or later all will avail themselves of this evidence.

If a medium with whom you have never had an acquaintance, faithfully tells of all the interesting traits of your character, your circumstances, physical and mental surroundings, reads incidents in your past life, it is a guarantee that the future will be correctly read, and is an evidence of a super-ordinary trait of mind, which can only be explained by admitting the truths of spirit intercourse. But if two or three psychometrists all agree in all the essential traits of one's character, the evidence is multiplied.

It is only of late that Mrs. Hull could be induced to offer herself to the public.

See her advertisement in another column.

The Bible in the Balance.

The large number of orders we have received in reply to our notice of the above-mentioned book in our last issue is very gratifying.

We have been disappointed in receiving a supply, but shall have them in a few days, when orders will be filled in the order of their receipt at this office.

Fresh Eggs and Yellow Butter.

This valuable book is meeting with such success that the author now offers the second edition for \$10 per copy (instead of \$15, the price of the first edition).

It is the only work of the kind ever published, and must prove of great commercial value to the public.

A purchaser in Ohio writes that the book "Fresh Eggs and Yellow Butter" would be cheap at one hundred dollars.

See advertisement in another column.

Literary Department

LETTERS TO ELDER MILES GRANT, being a review of Spiritualism Unveiled, by Moses Hull, author of "Question Settle," "The Terrible Question," etc., etc. Published by the author, H. Burt, Indiana.

The above is a pamphlet of 84 pages, and as its title indicates, consists of twelve letters to the erratic Miles Grant, each of which is well worth the price of the book.

The very fact that Miles Hull wrote the book is a sufficient guarantee that it contains valuable information that should be in the hands of every reader after the truth.

In the preface, the author says:

"Now that I have entered the arena, I shall not give up the chase until his (Elder Miles Grant's) batteries are silenced, or made to do service in the cause of truth."

THE LYCEUM GUIDE.

As its title indicates, this book is designed for Lyceums, and it is admirably gotten up to answer the design of its authors, who, in their preface, say:

"In the working of a Lyceum, a book is demanded containing plain directions for its establishment, its constitution and marching, music, lessons and recitations, and yet of moderate size, and cheap enough to be within the reach of every child as well as a adult member. It has been our aim to produce such a book; so plain in all its directions, that, wherever a Lyceum is desired, it will furnish all required information; and those who are to act as officers can, by its assistance, go forward without the expense attending the procuring of an individual already versed in the methods of organization. The size of the GUIDE gives small indication of the labor expended on its pages.

"The editor of our Medical department is the prince of ballad-singers, and has a national fame as author of some of the best sacred, patriotic and pathetic songs in our language. Many of his finest compositions appear in our work, never before having been published, except in sheet form.

"The exercises for reading have been constructed with strict reference to presenting the best expressions of truth, moral purity, and nobility of life.

"We have also endeavored to make our work cosmopolitan, Spiritualism is finding its way to all countries and all peoples. Its enduring base is the coming general love, and the Lyceum is the foundation on which the perpetuity of its sublime philosophy rests. As it belongs to mankind, it should not be restricted to a single, nor marred under national enmities, but its banners should be stamped daily with colors emblematic of the broadest and most exalted truth."

Philadelphia Department.

BY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Personelle.—No. 2.

Well it is for humanity that the curtain of oblivion is hung over the future of human life. When a few months since, we gave a chapter of our life history, under the above heading for the benefit of many kind friends, whose sympathies came to us, little did we dream that poisoned hand was to furnish another chapter united with despair and more poignant suffering than even the former. We hoped that its history was to be of the past only, but there were still painful reminders, especially as a stern winter laid her icy hand upon Mother Earth. The Season was, however, a very mild one, and we escaped until the idea of March, when the old agonizing pains returned with renewed intensity night and day, and for six long weeks, it seemed almost impossible to suppress the cry "How long Oh Lord!" The will was strong and the determination not to murmur was sustained by the consciousness that "He doeth all things well."

April came, and we were not alone in the consciousness that the flame of life was flickering, and that a very slight turn would cut the mortal tusk on the strand of Earth, and land us on the other shore, where we saw the loved ones watching with intense interest our movements.

Our Spirit friends say to us now, that they were then busy in laying their plans for the work which followed. Our lecture committee, had been unable to find the room, and they called on us, and through weak body, we gave seven lectures, which were more evidently the result of spirit control than any we had ever given. The physical powers were failing and it was with great difficulty that we stood an hour to permit the utterance of the last lecture on "What is Truth."

Mrs. Yeaw, of Northport, Miss., a "spirit" telegraphed to our committee that she could not come, but as soon as she felt her dispatch, she felt so uncomfortable that she was compelled to write that she was ill. On Friday the 23rd of April, we received a telegram from J. R. Weston, stating that he and the spirit had sent a shaft of healing power to us. This, however, did not reach us as we were suffering intensely all that day and passed a sleepless night.

On Saturday the 24th, Mrs. Yeaw arrived, and in the evening at a circle, we were deeply interested. We had some refreshing sleep that night. The next morning we were a little informed and an "angel" who was a "Medicine Man" of the Crowfoot Tribe, who had been connected with Dr. Newton's band but had come on with Mrs. Yeaw, to see what she could do for me.

He said, "We are going to clean your house for you, and when I want you, I will come to you, and we are doing it shall entrance you, and send you away." We were entranced twice that day, and during the week about a dozen times, on one occasion for seventeen hours; on two occasions went without food twenty-four hours, and took a very small quantity. At one time we were thirty-eight hours without food. "Water was taken freely. While in the trance the spirit would call for P. Directions were given quite frequently through Mrs. Yeaw, by the little spirit Pale Lily, and we are told that during the trances, our body was moved and manipulated, sometimes very gently, and at other times with the greatest violence, our hand and arm were subjected to these manipulations and to very hard pouncings without any consciousness of pain on our part, either at the time or afterward. On the contrary, the pain which had been so severe, left the hand entirely, and the motions which had been so violent, were all restored. The ball of the hand and wrist had been swollen to about twice the natural size, and were hard and inflated, and we had our fears of a cancerous formation. During one of the trances a spirit informed the friends that this fear was not a groundless one; that the spirit had seen a cancerous growth, which would be the result of the manipulation, and that the spirit would remove it. The ball of the hand and wrist were formed below the normal standard, and within one degree of the condition known as cancer, which is a low and imperfect formation of it.

Mrs. Yeaw said and described four Indian and one Spirit. One of the spirits was the name of the Indians. Dr. Ackley and Dr. John Hughes, both of Cleveland Ohio, were the leading spirits of the band, both of whose narratives we had written and published. We might close here, but justice to these noble workers demand that we give a further statement of our experiences during these hours of entrancement, most of the time we are unconscious of all that was going on at other times we were impressed and recall our sensations as in vivid dreams.

On the night of the 19th of April, two spirits came to take us away to China; one was Hsien Burlingame, and the other a lady. Mr. B. introduced us to the Emperor of China and various nobles. It was very strange to see us like clay statues, that merely nodded their heads.

Our chief impressions were of the delightful tropical climate; the orange and lemon groves, and such magnificent fruit as we had never beheld in the outward. We spent some time in the garden, and saw the strength and vigor from these groves and vines. We turned by the way of Russia; saw the embassy, and also the Emperor of Russia who is a medium, and held converse with us.

We noticed that some prayer was taken to protect us from the changes of climate. We were enveloped in a warm, like down, like passing through a cold climate, and a spirit remarked to us that new-born spirits and those who are still connected with the body, are subject to the magnetic condition of climate and temperature, and hence this precaution.

Mr. Burlingame made a shrewd remark to us on our return home. He said, "Marked might learn to avoid many very foolish things, if they would study the operations of Nature around them more closely. When a queen bee dies, they throw the old body away out of the hive, and at once select a new queen, and each bee is to bring the food that she has collected to develop the new ruler to her proper condition." The American people are parading my body around now, and if they would imitate the bees, it would be much wiser. They should find some one prepared to go on with my work. But we can not give a title of our experiences in visiting Central America, California, England, and various other places, the reminiscences of which were impressed upon us, so that the beneficial influence resulting therefrom, might be fully received. We enter again upon the labors of life with renewed vigor, and a determination to work more faithfully, and more wisely for the spread of the glorious Gospel of Modern Spiritualism, which is indeed glad tidings to all the conditions of mankind in time and in eternity.

Spiritual Meetings, Conventions, &c.

MANCOCK COUNTY, MAINE.

The Spiritists and friends of progress and free thought in Hancock county, Maine, will hold their Second Quarterly Convention in Rockport, Maine, commencing Oct. 25th, at 10 o'clock a. m., and continue two days.

A cordial invitation is extended to all.

Per order of the Committee.

Molloy Kingman, Secy.

KANSAS ANNUAL CONVENTION.

The Third Annual Convention of the Kansas State Spiritualist Association will be held at the Court House in Topeka, Kansas, commencing at 2 p. m., Friday, Oct. 21st, and continuing Saturday and Sunday, Oct. 22nd and 23rd.

An invitation is extended to all Spiritualists in the State to be present, and arrangements have been made, to keep them without expense. The same invitation is extended to speakers from abroad.

Warren Coon, of St. Louis, will attend the meeting, and also other speakers.

Arrangements will be made with the railroad companies of the State for half-fare.

F. L. Crane, Pres.

Topeka, Aug. 29th, 1870.

MINNESOTA ASSOCIATION.

The Third Annual Convention of the State Spiritualist Association of Minnesota, will be held at Minneapolis, Minn., Oct. 21st, 22nd and 23rd, 1870. All persons attending the same must purchase round-trip tickets, which will be issued by the Secretary of the Convention.

Return tickets are provided on St. Paul & Milwaukee & St. Paul & North Star, St. Louis & Pacific Roads.

Come one, come all.

Harriet E. Page, Secy.

QUARTERLY MEETING.

The Regular Quarterly Meeting of the First Spiritualist Society of Lowell, Mass., will be held in Union Hall, on the first and second days of October next.

Chas. A. Allen and Mrs. E. N. Calamit have been engaged as speakers.

All are invited to join us on the 1st of the month.

Mrs. N. B. Purdie, Pres.

THE IOWA SPIRITUAL ASSOCIATION.

Will hold its third anniversary at Des Moines, on the 17th, 18th, and 19th of October, commencing at 9 o'clock a. m. at Spiritualist Hall, corner of 5th and Grand streets.

Good speakers have been secured, and an earnest request is made for speakers in Iowa to come and aid in making this an interesting and profitable meeting. We hope the Spiritualists generally will feel the necessity of having the State fully represented. We had reduction of fare on some railroads last year, and expect it on some more this time.

Papers friendly, please copy. In behalf of the Committee.

J. P. Davis, Pres.

NEBRASKA STATE CONVENTION.

The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, 21st, 22nd and 23rd of October next for the State Association, to be held in the State Capitol at Lincoln.

There will be good lectures for the occasion.

We cordially invite all lecturers and Free Thinkers to participate with us.

Come and see our young State Capitol, where we can speak our minds freely.

By order of the Committee:

ALONZ J. ROGERS, Corresponding Secretary.

Obituary.

In Geneva, Wis., August 30th, 1870, into the higher life, Mrs. Patience Balcom, in the 74th year of her age. The subject of this sketch had been for about ten years a member of the Calvinist Baptist Church, and of the Methodist Church also for several years. Later in life she changed her views and professed the Universalist faith. Toward the close of her life she became a confirmed Spiritualist, and evinced the truth of her new faith by living on its principles.

The funeral services were conducted by the pastor, assisted by the Rev. W. S. Champlain, the Congregationalist Pastor, who charitably offered the use of his church for the occasion. Text, Mat. 5: 1-4. "Blessed are they that mourn, for they shall be comforted."

In the evening after the burial, a circle of select friends met at the residence of the bereaved, where the angels welcomed her to their society.

She was distinctly seen resting in joyous repose in the arms of her guardians, while messengers brought her words of love to the bereaved, and those who mourned were comforted.

E. Winchester Stevens.

MRS. A. H. ROBINSON.

Healing, Psychometry and Business Medium, 148, North Avenue.

Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the one that is in view, rather than to gratify idle curiosity, the better practice is to read along with a lock of hair, a brief statement of the sex, age, leading symptoms, and duration of the disease of the sick person, when she is in the spirit, and the patient will receive a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "in rapport with a sick person through her mediumship, they never fail to give immediate and permanent relief in curable cases, through the power and knowledge forces latent in the system, and not permanently cured by any other means, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirit guides accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but in a psychometric, test, business, and trance medium.

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MEDIUMSHIP AMONG THE MORMONS.

Questions Concerning Martin Harris and The Book of Mormon.

From the Salt Lake Tribune.

Editors Tribune:—I perceive by an article in the Journal of the 17th inst. that Martin Harris, one of the witnesses to the Book of Mormon, has arrived in our city, a fact which, I notice, the Tribune takes advantage of to make considerable capital. This circumstance has given rise to some speculation on my mind, which I should like you to solve for me if possible. My questions are as follows:

1st.—Is what particular, if any, did Joseph Smith say to the effect that persons known as spiritual mediums in the State?

2d.—In what way was Joseph Smith operated upon in the translation of the Book of Mormon?

3d.—Can you give me any information concerning the "Urim and Thummim" by the aid of which Joseph Smith says he translated it?

4th.—What, in your opinion, was the nature of the phenomena which occurred to Martin Harris and the other witnesses?

5th.—By what means did Joseph Smith ascertain that those beings who visited him, had divine authority more than the other persons known as spiritual mediums in the State? Was he particularly like to have this last question cleared up, because it has always puzzled me to find out the foundations upon which the assertion of the Latter Day Saints of the mediumship of such persons is based? There are so many persons who claim to have been specially and divinely authorized to represent the Almighty, that it is an important question how Joseph Smith knew that his angels were divinely authorized than any others. Can you tell me?

Such answers as you can give to these questions, will much oblige

A Student of the Tribune.

We take great pleasure in answering these questions inasmuch as a great amount of ignorance exists concerning all matters of a spiritual kind. Even the bulk of the Latter-day Saints, including the priesthood, are profoundly ignorant of the nature of all spiritual phenomena as we shall abundantly show. Not that they are unacquainted with the phenomena—they have seen much of that in their time (though not of late years), but they do not understand its philosophy. If such persons will patiently follow us in our answers, we think we can present some points in their behalf, and therefore, much about it. We will turn now to the first question, or that concerning—

JOSEPH SMITH AND MEDIUMSHIP.

This question is with regard to the difference between Joseph Smith and other persons now known as "Spiritual Mediums." We reply that, so far as the phenomena of spiritual manifestation went, there was no difference.

Joseph Smith was simply a medium, although not so perfect in his mediatic gifts as many persons now living. He saw spirits, comparatively speaking, on but a few occasions. So great has been the development of such powers since his time that there are now hundreds of mediums who can see and talk with spiritual beings at any moment.

Speaking of his first vision, Joseph Smith says that "when he came to" he found himself "lying upon his back looking up into heaven." Evidently he had fallen into what is called a trance and had been unconscious for a time, just as all mediums are when perfectly in that condition. In receiving his revelations in after years we are told that he would "lean his head upon his hands" and get some one to write what he dictated the thoughts or inspirations which were passing through his mind, or to call out how mediums do the world over. William Clayton of this city will bear testimony that Joseph Smith received his revelations in this way.

The revelation on Polygamy came on this very principle, and this will explain how it is that the misconceptions of humanity get mixed up with inspirations of heaven, and how it is that all inspirations are imperfect. All revelations, even if given by the divinest personage in existence, must be more or less human because of the imperfections of the vehicle through whom they are given. In this way it was that Moses, Elijah and others missed their own crowns, and that the world is full of mediums who are not mediums, and put out the compound as "the word of the Lord."

To pass impressionable revelations through a man's brain as in the case of Joseph Smith, is as difficult a task to execute perfectly as running a pure stream of water through a very muddy one—they will not mix. The man's own thoughts and ideas will more or less influence and color his inspirations. Hence the folly of those who worship the Book of Doctrine and Covenants or any other record of Revelations. All prophets from the highest to the lowest are and must be fallible as the vehicles for the transmission of ideas. It is precisely with inspirations as it is with ordinary light.

The light may be pure, in fact heaven's own golden sunlight, and as divine as any that radiates through the universe, but it will be tinged by the medium through which it passes, and become red, white, blue or green, according to the color of the glass, although it was pure white in the first instance. So it is with impressionable revelations; they are the most "risky" things in existence. If given by Jesus himself, they are liable to be warped and twisted in the brain of the prophet or medium. Imagine the folly of the world worshipping and tying itself down for all time to come to revelations coming simply as thoughts through the brain, as many of Joseph Smith's did! Ancient as well as modern revelations have come in this way. These are now breaking on the minds of the Latter-day Saints, they are beginning to understand that Joseph was a medium, and so far, different from no other. But he had, we contend, a far higher mission relating to humanity than the bulk of such men have. He was, however, not infallible on that account. Revelation was transmitted through him on the same principles and was open to the same natural difficulties and liabilities to error.

THE PHILOSOPHY OF JOSEPH SMITH'S MISSION.

The philosophy of Joseph's mission was simply this: The great Spiritual world were desirous of opening up communication with this earth, in order that the human mind might be which that intercourse designed to result in.

They were about to develop mediums or inspirational persons through whom they could talk to mortals by the thousand; and they made use of Joseph Smith, who was a natural born medium, to raise up a people to assist in this great work. The main thing they expected to accomplish through Joseph was the gathering together of an inspirational people, who would believe in continuous revelation. This great point gained, it was but of little consequence if a few errors were interwoven with his creed, as it was well understood that when communication was once practically established, it would be so extensive between the two worlds, all errors could be easily corrected in due time.

THE BOOK OF MORMON WAS PRODUCED.

Joseph Smith's day the philosophy of the Book of Mormon was perfectly unknown, and Joseph Smith was as ignorant as the rest of the world on that subject. One thing that was particularly ignorant of was the nature of the phenomena or inspirations. In conformity with the philosophy of the Book of Mormon, he was

of the Universe. It was not then understood, as it is now, that all the spiritual impressions or inspirations which good men and women have are produced by the influence of organized intelligences or departed spirits. When the spiritual personage who thus acts upon the mortal mind, is a mortal, it is very appropriate to call this influence the inspiration of the holy spirit, for it is "holy" and divine; but it is not the Holy Spirit in the sense in which those words are commonly understood.

Joseph Smith knew nothing about these facts. Like many people now in this Territory, and elsewhere, directly a vivid inspiration went through his brain, he concluded straightway that it was God Almighty Himself from his throne addressing him. He saw no person, and being assured that the influence was something supernatural, feeling moreover that it was peaceful and good, concluded that it was the inspiration of the Almighty. That beings who have attained only a tolerable height of spiritual perfection could impart pleasurable and holy sensations, and even what are called the spiritual gifts, was not known to Joseph Smith's day.

Thousands since then have had it demonstrated to their satisfaction that departed but pure spirits can do all this. Hence, those spiritual manifestations which at one time were supposed to be produced directly and immediately by the Holy Ghost, are now known to be produced by the agency of angels, and often times by our friends and relatives in the spirit world, who have the power to give us dreams, visions and inspirations according to the nature of our personal organization and their own advancement. It was not the policy of the Heavenly world to disabuse Joseph Smith's mind on this point, that time being so early, and no material difference to such truths as he advocated, the idea that they were inspired by the wonderful and incomprehensible Holy Ghost gave them importance in the minds of the ignorant, who would have rejected the very same facts had they thought they were only the inspiration of perfected or highly progressed men.

Now, the Book of Mormon was "translated" by brain impressions produced on the mind of Joseph Smith by spiritual beings who stood by his side and impressed him with their thoughts. These impressions came upon his mind like vivid ideas which, like all other inspirational mediums, he had to clothe in his own language. Hence the want of grammar, the inflated style of some of the language, and the repetition with which the Book of Mormon abounds.

And Joseph Smith being an educated man, these impressions would have been so differently worded that they would have made altogether another book, although the ideas would have been virtually the same.

THE "URIM AND THUMMIM."

We now turn to the question, What kind of thing was the "Urim and Thummim," and how did it operate? "Orson Pratt" says that the "Urim and Thummim" consisted of two transparent crystals "set in two rims of a bow." The High Priests of ancient Israel made use of crystals of this kind into which, like Joseph Smith, they would gaze until certain spiritual things were revealed to their minds. But neither the ancient prophets nor Joseph Smith had the least comprehension how the operation was brought about. Of course, both he and they attributed all they did not understand to the "power of God." The explanation of the phenomena is, however, simple enough.

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on purely natural grounds, and there was nothing specially miraculous about it. Such manifestations are not, as we have ignorantly been led to suppose, the peculiar property of the Church of Latter-day Saints. They belong to all humanity, and are now occurring, in greater abundance than ever, in every part of the civilized globe.

THE DIVINITY OF THE PRIESTHOOD.

We now come to the last, and perhaps, the most important of our correspondents' questions, because upon it the whole fabric of Mormonism stands or falls. Our readers will do well to read the question. In effect, it is as follows:

Did Joseph Smith have any method of ascertaining that those beings who administered to him were more divinely authorized than those who claimed to be inspired persons, who have claimed divine mission?

We can only answer this question by asking another. How can any one tell that any spiritual being or principle is divine? The answer must be that there is but one way to test the divinity of any message or professed inspiration, and that is by its quality. Joseph Smith had power to test his angels on another principle. There is a great deal of talk among the Latter-day Saints, about his having "keys" given to him; or, in other words, certain "signs and tokens," by which he could tell those spirits who belonged to the true order from the false. It is taught that there was a sort of divine Masonry among the angels who hold the priesthood, by which they can detect those who do not belong to their order. These who cannot give these signs correctly are supposed to be impostors.

Now it is assumed that these secret signs were made known to Joseph Smith, and that he was able to escape deception from evil spirits, and hence it is argued that the authority of the priesthood is known to have come from a divine source. The folly of such an idea is seen at a glance. For even supposing that there are certain signs by which divine beings can be distinguished from evil ones, the question arises in the mind in a moment, how did Joseph Smith know that the angels who brought these "signs" was a divine being to start with? How did he know this angel did not deceive him? The angels' "signs" did not prove him true, for any body could bring "signs" and say they were divine. The starting-point needed, to ascertain how Joseph Smith knew the angel was true, who brought the "signs and tokens," because unless that was first proved, his signs could be worth nothing. If an angel brought Joseph Smith certain "key words and tokens," which he fully assured were not given by him, but that he had received them from the angel, he would be able to discover the authority and truth of the one that brought the signs? And then would he have needed another angel to give him some further tests and keys? By which he could test the one? Would he have needed to have gone on testing upon which they supposed to be true "keys" or "tokens" of the priesthood told them (or those who ordained them) that they were divinely authorized. What does this amount to? It is only another way of saying that the being who brought them these tokens, told them that they were true, and that they were correct as for the whole of which they had to take his word. Where, then, does the authority of the orthodox priesthood rest? What does such divine authority amount to? A child can see that the "signs" have to be proved correct before they are of any use, and that certain angels, who were not proved true, would enable us to do without them.

If there is an idea of which a grown-up reasoning man ought to be ashamed, it is the notion that the God of the Universe and angelic beings have no better way of detecting devilish spirits and unauthorized beings, except by testing them in their looks, their countenance, their speech; it impregnates the atmosphere which surrounds their persons. Pure spirits coming in contact with evil ones, feel as though they were being poisoned. They no more need the aid of signs and tokens to detect the degraded and devilish than we need grapes and tobacco to detect the whiskey-drinker and tobacco-smoker, whose breath infects the atmosphere around him. Spiritual beings have but to approach each other when, by the great laws of attraction and repulsion, they discover each other's quality. Even in this life, we can often times sense the presence of corrupt persons by their very atmosphere, when not a word is spoken. How much more is this the case in the other world, where men and women are disrobed of the flesh and spirit talks directly to spirit, and where every thought can be read by the natural law of the spiritual life. If, then, the priesthood of Utah have remained tied down to the ignorant and empty paraphernalia of signs and tokens, proves that they have not mastered the first and simplest facts of spirit-life; and that, in fact, they have lost their mission from the heavenly world, or they would certainly understand spiritualities better.

So much for the "Keys of the Kingdom." Many other points relied upon by the priesthood, as special evidences of the divinity of their system, are equally valueless. A great deal has been said by the priesthood about the spiritual gifts which they claim to possess, and they have been referred to as so many evidences of divine favor.

Speaking with tongues, seeing visions, etc., have been testified to as most direct proofs of the divinity of the priesthood. But are they so? Take language for instance. It is an assumption to be a really peculiar to the organization of certain persons. Even the Latter-day Saints themselves have often noticed that some persons could hear while others could not; and that just as often as otherwise, the very best men in the church had the least of the "gift of tongues." This, to follow by spirit monitors, as a controlling medium; and very often controlled spirits that had her under influence; and at one time given a power over one controlling her that was fearful, but at this time, I was in my normal condition, and made no particular effort of will to demonstrate her power. I was told that this, if it was not "magnetism in me?"

And again, I have been showed another species of magnetism, that is designated "Planetary magnetism," and have been told that it is also a process of growth, as it is said to rise out of the earth, and to be the spirit of the universe, but, increasing in the evolution of time, until it has met a like exhalation from the spirit sphere, when the two commingling,

ings prove nothing for the doctrine of those who held of those who are healed. And to with the gift of tongues. We have before us a certified list of dozens of ladies and gentlemen of reputation in the United States who, in the presence of special witnesses, have spoken in tongues. Robert Gray, of Dallas, and many other languages, which they were known to be perfectly ignorant of. We have the names and addresses of these persons with the certificates given, and lack of space alone prevents our publishing them.

The whole philosophy of speaking in tongues, too, is now understood. That which was once supposed to be brought about by a special and wonderful exertion of the "power of God," is now known to be produced by "entrancement." In other words, the person speaking in tongues is controlled by a spiritual personage who speaks, through his or her organization, the tongue of the spirit-world or some tongue with which the spirit was acquainted when in earth-life. The tongue may be produced by a celestial being—one of the ancient apostles, for instance, or it may be inspired by a religious fanatic of some kind who has got lost in the earth a year. In and of itself, the tongue proves nothing. It may not be divine in its spirit or character or it may not. Anyway, it does not declare anything for the divinity of the priesthood who speak it. Yet these very healings, tongues, etc., are the foundation upon which thousands of Latter-day Saints have built back upon the priesthood, and thus they have engaged in enterprises which their own judgment would not sanction. They remember the healing, the tongue or the vision, and think that surely their dictators must be God's priesthood or they would not have received such gifts in the Church. Little dreaming that at these manifestations are natural affairs and brought about, in thousands of cases, by spirits but very little superior to themselves.

That which will apply to healings and tongues, applies with equal force to dreams and visions. Spirits are natural laws, as simple as the laws of the spirit-world, and the wife is brought about, by which our guardian spirits, as well as the loved who have passed away, can impress us with dreams and visions, or by which they can fill us with a portion of their own happy influence.

As to prophecies, they are produced precisely as the gift of tongues. Some one in the spirit-life more or less advanced, who sees a little further into the future, or who knows he does, speaks his conceptions through the organization of some mediumistic brother or sister. This is the reason why prophecies, which the spirit-life is fully assured were not given by himself, have so often partially failed in their fulfillment. The inspiring being was but human and therefore imperfect in his calculations.

In this manner we can sweep away the entire foundation upon which the absolute priesthood system of Mormonism stands. It claims to be upheld by ignorance and they disprove at a touch. Light is breaking in Utah. Truth is thundering at the gates of superstition; they must go down, and reason and enlightenment will march gloriously through. And in this Territory—the most iron-bound and mentally unchristianized any spot on earth will yet see—the most independent and daring thinkers the world can produce. Joseph Smith's mission will have a new birth, and all the testimony his disciples have received from the invisible world will yet be found to have been pregnant with meaning and great purpose, although not that purpose or meaning which we in our ignorance supposed.

CURIOUS INCIDENTS.

Predictions.—A young Lady Entranced.

LETTER FROM LYDIA H. DAKER.

DEAR JOURNAL.—Permit me to give your readers a little spice to the dish that Dr. Fahnestock and Underhill are treating your readers to.

In the wilds of our Texas Prairie, I have little to offer but the spontaneous growth of a self-made mediumship, not having had the benefit of magnetism, while learning the "better way."

I am not disposed to cavil about the word, "Animal Magnetism," and care not what it is called, but I can testify with the aid of the Mohawk, that I am often showed whilst in the unconscious trance, an electrical formation passing between myself and the spirit, producing the necessary conditions.

At one time, the spirit controlling came and endeavored to establish it, and merely formed a sufficient force for me to recognize that the reason why she could not do more, was in consequence of a derangement in my health, and she stepped before me and laid her hand upon the pit of the stomach and healed me, thereby establishing this magnetic current, then telling me to go home at such a time, for a son would be born to a sister, telling conditions of its birth, it obeyed, and found the message true to the letter.

I could mention many singular cases, but leave them for a little amusing incident, independent of spirit control. When first developing as a medium, I was sitting daily with a very intelligent young lady, Mattie H., and who, though entirely ignorant of me, was a member of the Methodist Church. The moment she began talking going on, and one night when Mattie H., and myself and a married sister and husband, being present, some of the young lady friends went into the altar to get religion, and though Mattie H. believed it more a work of progress, grace, and glory, she went into the altar; to tell to them, and the moment she stepped into the circle of seekers, she fell, stiff and rigid as in a trance. Her sister came to me, to go to her and bring her away. I felt that I could, but feared to face the bigoted audience. I took the baby and sent Jennie. She returned without success, and we went her husband, and he also failed. Then she made a second effort, when I refused again, but all to no purpose. It was getting late, and I yielded my little charge, and went myself, though all eyes were turned upon me, as I had to pass nearly the whole length of the aisle, to the altar, and all gave way as I neared it, as if expecting they knew not what. The moment I touched Mattie, her muscles relaxed, and I helped her first to a sitting position, and then raised her to her feet and led her out through the crowded house, she leaning heavily upon me, unable to speak, until a few yards from the door, when she exclaimed, "What Miss Lydia, can so you do? I want to come to me." I was so much, for I knew that you could relieve me, though my own efforts were all in vain. I asked, "Did you know what was the matter?" She replied, "Yes; I knew I was under spirit control, that you could remove."

I have often been asked by spirit monitors, "a controlling medium;" and very often controlled spirits that had her under influence; and at one time given a power over one controlling her that was fearful, but at this time, I was in my normal condition, and made no particular effort of will to demonstrate her power. I was told that this, if it was not "magnetism in me?"

And again, I have been showed another species of magnetism, that is designated "Planetary magnetism," and have been told that it is also a process of growth, as it is said to rise out of the earth, and to be the spirit of the universe, but, increasing in the evolution of time, until it has met a like exhalation from the spirit sphere, when the two commingling,

forms an atmosphere that inaugurates our present spiritual disorganization. I have a written message with diagrams given me, upon this, while under control, that fully answers the question, why we are now better able to communicate with spirit-life.

Original Poetry.

Written for the Religio-Philosophical Journal.

BY ELIZA A. PITTINGER.

Bound, bound, bound!
It's an everlasting sound,
Thrilling o'er the measured beat
Of the country, town and bay,
Of the dark forsaken valley,
And the dim and eager thronging of the densely-crowded street;
In a deep and solemn tone,
And a melancholy moan.

Come the harsh, discordant wailing of this mournful monotone!
On, the most prophetic sound,
Mournful, solemn and profound,
On the great electric wire,
Of the life-suspended lyre,
From each key and thrilling octave rings a most discordant strain!

Bound, bound, bound!
In an iron fetter bound!
O'er the tottering child of genius in a web of fortune wound!
On, from out his life's cell
May his soul triumph soar, and in exultant music glow!

From the deepest depths of pain,
Where the heavenly realm was late,
In a grandly-dawning measure comes a deep prophetic strain!
From the hopeless cell of woe
Such delightful raptures flow,
That our deepest love and sorrow in a sympathetic glow!

From his spirit
Shall inherit
All the inner truth and beauty that his earnest teachings show!
Let us listen to the lesson,
In the glowing words of wisdom that are swelling from his soul,
While the rapture and the thrilling
Of the music, and the thrilling,
Shall reflect the crystal beauty of his spirit's inner glow!

Bound, bound, bound!
In a silver fetter bound!
Stings the maiden, beauty-laden,
As she listens to the swell
Of the music and the chanting,
Of the chanting and the rhyming,
And the most delightful timing
Of the silver marriage bell!
'Tis a hope-entrancing sound
When the merry peals resound
To the blending of the spirit in a union firmly bound!

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